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TRANSACTIONS OF THE HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE.

VOL. XLVII.

BORWICK HALL, LANCASHIRE.

TRANSACTIONS

OF THE

HISTORIC SOCIETY

OF

Lancashire and Cheshire

FOR THE YEAR 1895. VOL.

NEW SERIES. VOLUME XI.

LIVERPOOL:
PRINTED FOR THE SOCIETY.
1896.

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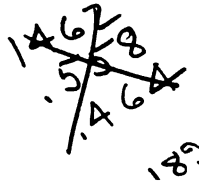
(RECAP)

T. BRAKELL LTD., LIVERPOOL.

The Authors of Papers alone are responsible for the facts and opinions expressed in their several communications.

The present volume has been prepared for the press by R. D. RADCLIFFE, M.A., Ch. Ch. Oxford, F.S.A., Honorary Secretary and Editor.



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LIST OF SOCIETIES IN CORRESPONDENCE WITH THE HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE.

Society of Antiquaries of London.
Society of Antiquaries of Scotland.
Royal Historical and Archæological Society of Ireland.
Royal Archæological Institute, London.
Society of Antiquaries of Newcastle-on-Tyne.
Kent Archæological Society.
Somersetshire Archæological Society.
Sussex Archæological Society.
Chester Archæological Society.
Cumberland and Westmoreland Antiquarian Society.
Leicestershire Archæological Society.
Yorkshire Antiquarian and Topographical Association.
Shropshire Archæological Society.
Architectural and Archæological Society of Lincoln and Notts.
Manchester Literary Club.
Suffolk Archæological Institute.
New England Genealogical Society.

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COUNCIL AND OFFICERS, FOR THE YEAR 1896.

President.

THE RIGHT REV. THE LORD BISHOP OF CHESTER, D.D.

Vice-Presidents.

THE RIGHT REV. THE LORD BISHOP OF OXFORD, D.D., F.S.A., *Ex-President.*
THOMAS GLAZEBROOK RYLANDS, F.S.A., *Ex-President.*
THE LORD LIEUT. OF CHESHIRE (THE DUKE OF WESTMINSTER, K.G.)
THE LORD LIEUT. OF LANCASHIRE (THE EARL OF SEFTON, K.G.)
THE RIGHT HON. THE EARL OF DERBY, G.C.B.
THE RIGHT HON. THE EARL OF LATHOM.
THE RIGHT HON. W. E. GLADSTONE.
THE REV. THE RECTOR OF LIVERPOOL.
JOHN RUSKIN, LL.D.
JOHN PAUL RYLANDS, F.S.A.

Members of Council.

TO SERVE TO END OF 1896.

E. W. COX.
GEORGE GRAZEBROOK, F.S.A.
W. E. GREGSON.
J. G. PRENTICE.

TO SERVE TO END OF 1897.

W. D. H. DEANE, M.A.
T. ALGERNON EARLE.
LIEUT.-COL. FISHWICK, F.S.A.
REV. EDWARD POWELL.

TO SERVE TO END OF 1898.

JOHN HARGREAVES.
HENRY PEET, F.S.A.
A. M. ROBINSON.
W. O. ROPER.

Hon. Treasurer.

H. D. ESHELBY, F.S.A.

Hon. Librarian.

G. T. SHAW.

Hon. Curator.

CHARLES POTTER.

Hon. Secretary and Editor.

R. D. RADCLIFFE, M.A., Ch. Ch., Oxon., F.S.A.

Hon. Assistant Secretaries.

T. N. MORTON.
W. FERGUSSON IRVINE.

Officers of the Society since commencement.

Presidents.

1.	Right Hon. Francis, 1st Earl of Ellesmere, Lord-Lieut. of Lancashire	1848.
2.	Right Hon. Charles William, 3rd Earl of Sefton, Lord-Lieut. of Lancashire	1854.
3.	General the Hon. Sir Edward Cust, K.C.H., D.C.L.	1855.
4.	Right Hon. William Ewart Gladstone, M.P.	1863.
5.	Joseph Mayer, F.S.A., &c.	1866.
6.	Rev. Canon Hume, D.C.L., LL.D., &c.	1869.
7.	The Very Rev. J. S. Howson, D.D., Dean of Chester	1875.
8.	Thomas Glazebrook Rylands, F.S.A., &c.	1879.
9	Right Rev. The Lord Bishop of Oxford, F.S.A.	1885.
10.	RIGHT REV. THE LORD BISHOP OF CHESTER, D.D.	1889.

Secretaries.

1848.	Rev. A. Hume. LL.D., and H. C. Pidgeon.	
1851.	Rev. A. Hume, LL.D., and Rev. Thomas Moore, M.A.	
1854.	Rev. A. Hume, LL.D.	
		Assistant Secretaries.
1855.	Rev. A. Hume, LL.D.	Thomas G. Wedgwood.
1856.	Rev. A. Hume, LL.D.	W. W. Rundell.
1857.	Rev. A. Hume, LL.D.	J. H. Genn.
1864.	Nicholas Waterhouse.	J. H. Genn.
1867.	David Buxton.	Charles Dyall.
1875.	David Buxton.	[Arthur Wakefield.]
1876.	David Buxton.	Eugenio Londini.
1877.	C. T. Gatty, F.S.A.	Eugenio Londini.
1882.	C. T. Gatty, F.S.A.	T. N. Morton.
1884.	E. M. Hance, LL.B. / R. D. Radcliffe, M.A.	T. N. Morton.
1888.	R. D. Radcliffe, M.A., F.S.A.	T. N. Morton.
1892.	R. D. RADCLIFFE, M.A., F.S.A.	T. N. MORTON. / W. F. IRVINE.

Treasurers.

1848.	Thomas Avison, F.S.A.
1860.	William Burke.
1867.	John G. Jacob.
1886.	H. D. ESHELBY, F.S.A.

	Librarians.	Curators.
1848.	Joseph Mayer, F.S.A.	Joseph Mayer, F.S.A.
1851.	Rev. Thomas Moore, M.A.	Joseph Mayer, F.S.A.
1859.	David Buxton.	A. C. Gibson, F.S.A.
1867.	Nicholas Waterhouse.	A. C. Gibson, F.S.A.
1869.	Nicholas Waterhouse.	H. Ecroyd Smith.
1871.	John R. Hughes.	H. Ecroyd Smith.
1875.	John R. Hughes.	J. Harris Gibson.
1876.	C. T. Gatty, F.S.A.	J. Harris Gibson.
1877.	E. M. Hance, LL.B.	J. Harris Gibson.
1880.	*(Offices in abeyance.)*	
1885.	W. Thompson Watkin.	J. Harris Gibson.
1886.	W. Thompson Watkin.	W. Forshaw Wilson.
1889.	George T. Shaw.	W. C. Ashby Pritt.
1889.	G. T. SHAW.	CHARLES POTTER.

N.B.—It is requested that notice be given to the Secretary of any errors, change of address, or death.

LIST OF MEMBERS,

Corrected to 30th September, 1896.

The names of Life Members are printed in SMALL CAPITALS, and those of Resident Members have an asterisk attached.

DATE OF ELECTION.	
1889. April 4	*Abraham, Miss E. C. Riverham, Grassendale Park, Liverpool.
1889. Jan. 10	*Abraham, Thomas Fell. 53 Bidston road, Oxton.
1877. Feb. 22	Adshead, George Haward. Fern Villas, 94 Bolton road, Pendleton, Manchester.
1895. Nov. 7	*Allwood, T. Massey. Orrell village, Litherland.
1889. Jan. 10	*Alsop, J. W., B.A. 14 Castle street, Liverpool.
1893. Jan. 12	*Angus, John H. Upton road, Bidston, Cheshire.
1889. Feb. 21	Arkle, Richard Naylor, M.A. 13 Old square, Lincoln's Inn, London, W.C.
1895. Feb. 7	Ashworth, Alfred. Tabley Grange, Knutsford.
1888. Mar. 22	*Athenæum Library, Liverpool.
1889. Feb. 7	*Atkinson, Wm. Christopher. 8 Harrington street, Liverpool.
1890. Jan. 23	*Ayrton, William. 9 Cook street, Liverpool.
1886. Nov. 18	*Banner, John S. Harmood. Ashfield Hall, Neston, Cheshire.
1889. Mar. 7	*Bartlett, William. Highfield House, Knotty Ash, Liverpool.
1892. Feb. 25	*Beazley, Edwin A. 25 Water street, Liverpool.
1896. Feb. 13	Beeston, Charles G. Long lane, Aughton.
1891. Dec. 3	*Bell, Henry. Greenfield, West Kirby, Cheshire.

DATE OF ELECTION.

1864. Dec. 1 *Benas, B. L. 5 Prince's avenue, Liverpool.

1889. Mar. 7 *Bencke, Albert Henry, M.A. Bentham, West Derby, Liverpool.

1894. April 5 *Bennett, Richard. Nottingham Buildings, 19, Brunswick street, Liverpool.

1888. Nov. 29 *Birchall, Charles. The Laurels, Church street, Egremont, Cheshire.

1896. Jan. 16 *Birkenhead Free Public Library. Birkenhead.

1891. Feb. 19 Birley, Major Hugh Arthur. Woodside, Knutsford.

1889. Oct. 31 Birmingham Central Free Library: Ratcliff place, Birmingham.

1870. April 7 Blackburn Free Library. Blackburn.

1891. Feb. 5 Bleckly, William Henry. Thelwall Lea, Warrington.

1883. Mar. 8 Blundell, Rev. T. B. H., M.A., Hon. Canon of Liverpool; Hon. Chaplain to Her Majesty the Queen. Halsall Rectory, Ormskirk.

1888. Mar. 22 Bodleian Library. Oxford.

1890. Nov. 6 *Bootle Free Library. Oriel road, Bootle.

1888. Mar. 22 Boston Athenæum. Boston, U.S.A.; c/o Messrs. Kegan Paul, Trench, Trübner & Co., Paternoster house, Charing Cross rd., London, W.C.

1889. Jan. 10 Boston Public Library. Boston, U.S.A.; c/o Messrs. Kegan Paul, Trench, Trübner & Co.

1853. Dec. 15 Bossi, Arthur. Care of Thompson, Melly & Co., Brown's Buildings, Liverpool.

1881. Dec. 1 Bourne, Robert W. Higham, Northiam, Sussex.

1889. Feb. 21 *Bradbury, George. 14 Cook street, Liverpool.

1890. Feb. 20 *Brakell, Henry Edward. 15 Penkett road, Liscard, Cheshire.

1896. Jan. 16 Brearley, Rev. J. B., M.A. Burscough Vicarage, Ormskirk.

1891. Feb. 5 Bretherton, Rev. Humphrey W., M.A. Eccleston Rectory, Chorley.

1891. Nov. 5 British Museum Library; c/o Messrs. Dulau and Co. 37 Soho square, London, W.

1876. April 20 Bromley, James, The Homestead, Lathom, Ormskirk.

Date of Election.	
1888. Feb.	23 Brooke, Colonel Thomas, F.S.A. Armitage Bridge, Huddersfield.
1868. Feb.	6 Brooks, Sir William Cunliffe, Bart., M.P., F.S.A. Barlow Hall, Manchester.
1891. Mar.	19 *Brown, Jacob G. 20 Brompton avenue, Sefton Park, Liverpool.
1893. Mar.	23 *Browne, Henry B. Norcot, Poulton road, Seacombe.
1881. Jan.	27 Burnley Literary and Scientific Club, (per T. G. Crump, B.A., M.B., *Hon. Sec.*) Burnley.
	Bury Co-operative Society. Bury.
1879. Jan.	9 Caraher, Hugh. Boyne Lodge, Abbey road, Llandudno.
1885. Jan.	22 Caröe, W. D. 94 Cheyne Walk, Chelsea, S.W.
1888. Nov.	15 Carrington, W. A. Bakewell, Derbyshire.
1894. Nov.	1 *Carson, Thomas Ellis. 62 Grove street, Liverpool.
1891. Nov.	5 Castle, Egerton, M.A., F.S.A. 49 Sloane gardens, London, S.W.
1889. Feb.	21 *Caton, Richard, M.D. Rodney street, Liverpool.
1888. Dec.	13 Chadwick, Edwin. Mottram road, Stalybridge.
1889 Jan.	10 Chester, the Rt. Rev. the Lord Bishop of, D.D. The Palace, Chester, *President.*
1879. Jan.	9 Chetham Library. Manchester.
1893. Feb.	23 Chicago Public Library. Chicago, U.S.A.
1859. April	14 Clement, Leonard. Forest View, Nelson-in-Marsden, Burnley.
1892. Nov.	3 *Cockbain, T. Herbert. 19 James street, Liverpool.
1891. Nov.	5 *Cook, Edmund. Hornby Villa, Hoylake, Cheshire.
1855. May	24 *Comber Thomas. B 13 Exchange Buildings, Liverpool.
1894. Nov.	1 *Cornett, Alfred. 15 Lord street, Liverpool.
1889. Mar.	7 *Cox, Edward W. Highfield South, Rock Ferry.
1888. Nov.	15 Crane, John C. West Millbury, Mass., U.S.A.
1895. Dec.	5 Crook, John. 6 Waterloo road, Southport.

Date of Election.	
1889. Feb. 21	*Crosfield, John D. Forest Hey, Northwich.
1889. Mar. 7	Crosse, Colonel Thomas Richard. Shaw Hill, Chorley.
1896. Mar. 26	*Cullen, Hugh, Junr. Oakhill park, Old Swan, Liverpool.
1888. Mar. 22	Darwen Free Public Library. Darwen.
1888. Nov. 1	Day, Robert, F.S.A., M.R.I.A. 3 Sidney place, Cork.
1895. Nov. 7	De Hoghton, Sir James, Bart. Hoghton Tower, Preston.
1890. Jan. 23	*Deane, W. D. H., M.A. New College, Arundel avenue, Sefton park, Liverpool.
1889. Jan. 10	*Dempsey, Miss Ellinor Mary. Sand Hey, Hoylake.
1893. Nov. 30	Derby, The Earl of, G.C.B. Knowsley, Prescot, *Vice-President.*
1892. Nov. 3	Detroit Public Library. Detroit, Michigan, U.S.A. (Per B. F. Stevens, 4 Trafalgar square, London, W.C.)
1857. April 23	Devonshire, The Duke of, K.G. Chatsworth, Chesterfield.
1890. Jan. 23	Dickinson, John. c/o E. Dickinson, Newark Park, Wotton-under-Edge, Gloucestershire.
1895. Dec. 5	Dickson, Edmund. 11, Westcliffe road, Southport.
1894. Nov. 15	*Dunthorne, Edwin E. 27 Lord street, Liverpool.
1888. Mar. 22	Earle, Hardman Arthur. 7 Hill street, Rutland Gate, London, S.W.
1890. Feb. 20	Earle, Major Henry, D.S.O. Westfield, Cambridge.
1888. Feb. 9	*Earle, T. Algernon. Hartford, Cheshire.
1894. April 5	*Eccles, Edgar. Oakhill, Roby.
1891. Mar. 5	Ecroyd, W. Lomeshaye Mills, Burnley.
1890. Jan. 9	Eden John. Colwyn, North Wales.
1851. Jan. 7	Egerton of Tatton, The Lord. Tatton Park, Knutsford, Cheshire.
1891. Mar. 19	*Elliot, Robert J. 111 Chatham street, Liverpool.

Date of Election.	
1891. Jan. 22	Ellis, Thomas Ratcliffe. 18 King street, Wigan.
1889. Oct. 31	Esdaile, George. The Old Rectory, Platt-in-Rusholme, Manchester.
1886. Nov. 18	*Eshelby, H. Douglas, F.S.A. 80 Shrewsbury road, Oxton, Birkenhead, *Hon. Treasurer.*
1848. Nov. 23	Evans, Edward. Bronwylfa, Wrexham.
1878. Jan. 10	Fairclough, John. Latchford Grange, Warrington.
1871. Jan. 12	Ferguson, William, F.C.S., F.G S., F.R.S.E. Kilmundy House, near Mintlaw, N.B.
1891. Feb. 19	ffarington, Lieut.-Col. R. A. Mariebonne, Wigan.
1888. Nov. 15	*Finney, Charles F. Huyton House, Huyton.
1880. April 1	Fishwick, Lieut.-Col. Henry, F.S.A. The Heights, Rochdale.
1891. Mar. 19	*Fletcher, Mrs. Alfred. Allerton House, Woolton, Liverpool.
1890. Nov. 6	Formby, John. Formby Hall, Formby.
1891. Dec. 3	*Fox, John D. 29, Rocky lane, Anfield, Liverpool.
1853. Dec. 15	Franks, Sir Augustus Woollaston, K.C.B., M.A., F.R.S., P.S.A. British Museum, London.
1875. Jan. 7	Garnett, William. Quernmore Park, Lancaster.
1890. Jan. 9	*Gatehouse, Charles. Westwood, Noctorum, Birkenhead.
1880. Nov. 18	Gatty, A. S., M.A., F.S.A. York Herald, Herald's College, London.
1867. April 11	*Genn, John Hawke. Rutland House, Nicholas road, Blundellsands.
1862. Mar. 6	Gladstone, Right Hon. William Ewart, M.P. Hawarden Castle, Flintshire, *Vice-President.*
1889. Feb. 21	*Gladstone, Robert. Harrington street, Liverpool.
1893. Nov. 2	*Goffey, Thomas. Amalfi, Blundellsands, Liverpool.

Date of Election.	
1889. Nov. 14	*Gregson, Wm. Eugene. 43 Moor lane, Great Crosby.
1854. Aug. 31	Grenside, Rev. William Bent, M.A. Melling Vicarage, Carnforth.
1892. Jan. 28	*Grierson, Geo. 12 Paradise street, Liverpool.
1891. Nov. 5	*Grylls, A. C., M.A. Newton School, Rock Ferry, Birkenhead.
1890. Nov. 6	*Hannay, A. M. Queen Insurance Buildings, Liverpool.
1883. Jan. 25	*Hargreaves, John. Egerton Park, Rock Ferry.
1894. April 5	*Harris, George. 35 Fairview road, Oxton, Cheshire.
1891. Feb. 5	*Harrison, Frederick J. Mersey chambers, Old churchyard, Liverpool.
1891. Feb. 5	Head, Robert. West Lodge, Congleton.
1895. Feb. 7	*Heyn, G. P. Forwood. C 18 Exchange buildings, Liverpool.
1848. Nov. 23	Heywood James, F.R.S., F.S.A., F.G.S. 26 Kensington Palace gardens, London, W.
1894. April 5	*Hill, J. E. Gray. Mere Hall, Oxton, Cheshire.
1872. Sept. 5	Hinmers, W. Cleveland House, Lancaster road, Eccles, Manchester.
1890. Nov 6	*Holland, Edgar S. Stoneleigh, Liscard, Cheshire.
1891. Nov. 5	*Holland, Walter. Mossley Hill, Liverpool.
1891. Nov. 19	Hope, Thomas H. The Laburnums, Atherton, Manchester.
1890. Feb. 20	*Hornby, Hugh Frederick. Sandown Lodge, Wavertree, Liverpool.
1895. Mar. 7	*Hoult, James, Jun. Brookland road, Stoneycroft, Liverpool.
1888. Dec. 13	Hovenden, Robert, F.S.A. Heathcote, Park Hill road, Croydon.
893. Nov. 2	*Hudson, R. W. Bidston court, Bidston, Cheshire.
1890. Jan. 23	Hughes, George. Metropolitan Bank, Oxford.
1887. Mar. 24	Hutton, Wm. L. "*Advertiser*" Office, Ormskirk.

Date of Election.		
1891. Nov.	5	Ireland, National Library of, c/o Messrs. Hodges, Figgis & Co., Dublin.
1893. Nov.	2	*Irven, Mrs. John D. The Cottage, Bidston, Birkenhead.
1890. Nov.	6	*Irvine, Wm. Fergusson. 18 Devonshire road, Claughton, Birkenhead, *Hon. Assistant Secretary.*
1889. Oct.	31	*Ismay, Thomas Henry. Dawpool, Birkenhead.
1882.		James, Francis. 190 Cromwell road, London, S.W.
1891. Feb.	5	Jeans, William Dampier. Great Sankey, Warrington.
1888. Nov.	1	Johnson, J. H. West Lindeth, Silverdale, Carnforth.
1888. Feb.	9	*Joynson, Tertius. Long View, Liscard, Birkenhead.
1890. Nov.	6	Kent-Green, Mrs. Edward. Claughton Rectory, Lancaster.
1891. Feb.	5	Kenyon, Rev. the Hon. W. T., M.A. Malpas Rectory, Cheshire.
1890. Nov.	6	*Kerfoot-Jones, J. 32 Rodney street, Liverpool.
1863. Nov.	5	*King, John Thomson. 4 Clayton square, Liverpool.
1890. Dec.	4	*Kirk, William. 15 Lord street, Liverpool.
1894. Feb.	22	*Kissick, Thomas. 21 Wellington street, Waterloo.
1872. April	4	Lathom, The Earl of. Lathom House, Ormskirk, *Vice-President.*
1888. Nov.	29	Lawrence, William Frederick, M.A., M.P. Cowesfield House, Salisbury.
1889. Feb.	7	*Layton, George. 9 Fenwick street, Liverpool.
1889. Mar.	7	Leeds, Free Public Library of. Leeds.
1889. Mar.	7	*Leeming, William. Alder Hey, West Derby, Liverpool.
1887. Dec.	1	*Leslie, Frank John. 15 Union court, Castle street, Liverpool.
1891. Nov.	5	Letts, Rev. Ernest F., M.A. Newton-Heath Rectory, Manchester.

DATE OF ELECTION.

1892. Mar. 10 *Lever, James Darcy. The Acres, Bebington, Cheshire.

1892. Feb. 25 *Lever, William Hesketh. Thornton Manor, Thornton Hough, Cheshire.

1889. Feb. 7 *Lister, James. Basil Grange, West Derby.

*Liverpool Free Public Library. William Brown street, Liverpool.

1888. Nov. 1 *Liverpool Library (Lyceum). Bold street, Liverpool.

1893. Nov. 2 *Livesey, John. 10 Water street, Liverpool.

1889. Oct. 31 London, Library of the Corporation of. (Charles Welch, Librarian.) Guildhall, London, E.C.

1892. Feb. 25 *Lyell, George James. 14 Clarence grove, Devonshire park, Birkenhead.

1891. Nov. 5 Mainwaring, Colonel Charles Salusbury, Galtfaenan, Trefnant, R. S. O., N. Wales.

1888. Feb. 9 MARSHALL, GEORGE WILLIAM, LL.D., F.S.A., *Rouge Croix.* College of Arms, Queen Victoria street, London, E.C.

1891. Feb. 19 Mayler, William. 113 Mostyn street, Llandudno.

1889. Mar. 7 *McCubbin, Hugh. Mill Bank House, West Derby.

1887. Feb. 10 *McKay, Professor, M.A. University College, Liverpool.

1895. Nov. 7 *McKibbin, George. Sandyknowe, Wavertree.

1888. Mar. 22 Manchester Free Reference Library. King street, Manchester.

1888. Nov. 1 *Mansergh, Jas. Fleming. Clougha, Hargreaves road, Sefton park, Liverpool.

1874. Feb. 18 *Mawdsley, James Platt. 26 Castle street, Liverpool.

1894. April 5 *Mead, William D. Highlands, Prenton hill, Birkenhead.

1890. Nov. 6 *Meade-King, Richard R. Sandfield park, West Derby.

1890. Nov. 6 Molyneux, Lt.-Col. Edmund. Warren Lodge, Wokingham, Berks.

DATE OF ELECTION.

1892. Nov. 3 *Morgan, Joseph B. Stand House, Childwall, Liverpool.

1885. Mar. 19 *MORTON, THOMAS NAYLOR. 20 Hick's road, Seaforth, *Hon. Assistant Secretary.*

1894. Feb. 22 *Musker, Frank. 68 Walton village, Liverpool.

1888. Nov. 1 Myres, T. Harrison. 15 Chapel street, Preston.

1857. Jan. 15 NAYLOR, RICHARD CHRISTOPHER. Kelmarsh Hall, Northampton.

1893. Feb. 9 Newberry Library. Chicago, U.S.A.

1874. Dec. 10 Nicholson, Major Edward J. 9 Raby place, Bath.

1889. Mar. 7 Norris, Edward S. Clifton Villas, Llanelly.

1881. Dec. 15 Odgers, Rev. James Edwin, M.A., Fellow of University College, London. Bowdon, Cheshire.

1889. Feb. 7 Owen, William. Cairo street Chambers, Warrington.

1888. Mar. 22 Owens' College, c/o J. E. Cornish, 16 St. Ann's square, Manchester.

1891. Dec. 17 Parker, Major John W. R. Browsholme Hall, Clitheroe.

1891. Nov. 5 Park-Yates, Mrs. Ince Hall, Chester.

1891. Feb. 5 Pearson, George. Southside, Wilmslow, Cheshire.

1888. Nov. 15 PEARSON, THOMAS H. Golborne Park, Newton-le-Willows.

1896. Jan. 30 Peck, Herbert, M.D. Ormskirk.

1895. Nov. 7 Pedley, George. Moody House, Congleton.

1890. Nov. 6 *Peet, Henry, F.S.A. 97 Mount Pleasant, Liverpool.

1860. Mar. 21 PETTY, THOMAS SHAW. 128 Mount street, London, W.

1894. Nov. 1 *Phipps, S. W. Harlescot, Longland road, Liscard.

1877. Dec. 13 Pierpoint, Robert, M.A., M.P. St. Austin's, Warrington.

DATE OF ELECTION.

1890. Dec. 18 Pilkington, Sir George A., Knt. Belle Vue, Lord street West, Southport.

1886. Nov. 18 *Pilkington, Lieut.-Col. John, F.S.A. Rookwood, Sandown Park, Wavertree.

1894. Nov. 29 *Pilkington, Thomas. Knowsley Cottage, Prescot.

1894. Nov. 1 *Pilkington, William. Roby Hall, Liverpool.

1896. Mar. 26 *Plummer, W. E. The Observatory, Bidston, Birkenhead.

1889. Oct. 31 *Poole, Sir James, Knt. Abercromby square, Liverpool.

1878. Feb. 7 *Potter, Charles. 101 Miles street, Toxteth Park, Liverpool, *Hon. Curator.*

1887. Mar. 24 Powell, Rev. Edward. Lydiate, Maghull.

1890. Feb. 20 *Prentice, John George. 62 Shrewsbury road, Birkenhead.

1892. Feb. 11 *Price, William F. Myers road West, Great Crosby.

1892. Nov. 3 Pritt, Miss G. A. Lonsdale. Saddlewood, Leamington.

1889. Feb. 21 *Quiggin, John M. 8 Harrington street, Liverpool.

1889. Oct. 31 *Radcliffe, Sir David, Knt. Rosebank, Knowsley, Prescot.

1888. Feb. 9 *Radcliffe, Frederick M. 9 Cook street, Liverpool.

1879. Jan. 8 *Radcliffe, Richard Duncan, M.A., F.S.A., Darley, Old Swan, Liverpool, *Hon. Secretary.*

1892. Nov. 3 Radclyffe, C. R. Eustace (1st Life Guards). The Hyde, Wareham, Dorset.

1874. Dec. 10 *Rathbone, Samuel Greg. Croxteth drive, Sefton park, Liverpool.

1889. April 4 *Read, Joseph F. 77A Lord street, Liverpool.

1891. Feb. 5 Reynolds, Rev. Charles L., M.A. Wray Vicarage, Lancaster.

1891. Mar. 19 *Richardson, Richard T. Ullet road, Liverpool.

1889. Oct. 31 *Ridgway, Ebenezer. Huyton, Liverpool.

DATE OF ELECTION.

1889. Jan. 10 Ridgway, John Clare. Grappenhall lodge, near Warrington.

1891. Dec. 17 Rigg, George Wilson. Golborne.

1895. Nov. 21 *Roberts, Rev. R. E., M.A. Holly Cottage, Woolton.

1855. Dec. 20 Robin, Rev. P. R., M.A., Hon. Canon of Chester. Woodchurch, Birkenhead.

1890. Nov. 6 *Robinson, Arthur Muschamp. Lorne road, Claughton, Birkenhead.

1891. Nov. 5 *Robinson, Lieut.-Col. Herbert J. Upton Manor, Birkenhead.

1876. April 20 ROPER, WILLIAM O. Yealand Conyers, Lancaster.

1891. Nov. 5 Roscoe, James. Kirkby.

1889. Oct. 31 Royds, Clement Molyneux. Greenhill, Rochdale.

1888. Nov. 29 *Russell, Sir Edward R., Knt. 6 Abercromby square, Liverpool.

1891. Nov. 5 *Russell, Walter, B.A. 26, Abercromby square, Liverpool.

1870. Nov. 3 *Rylands, John Paul, F.S.A. Heather Lea, Claughton, Birkenhead, *Vice-President.*

1888. Dec. 13 Rylands, John. Thelwall Grange, Warrington.

1854. Dec. 13 RYLANDS, THOMAS GLAZEBROOK, F.S.A., F.L.S., M.R.I.A. Highfields, Thelwall, Warrington, *Vice-President.*

1874. Dec. 10 Rylands, William Harry, F.S.A. Society of Biblical Archæology, 37 Great Russell street, Bloomsbury, London, W.C.

1891. Feb. 19 Ryland, John William. Rowington, Warwick.

1890. Nov. 6 *Ryley, Thomas Cropper. 19 Sweeting street, Liverpool.

1888. Mar. 22 St. Helens Free Public Library. St. Helens.

1872. Mar. 21 SALISBURY, THE MARQUESS OF, K.G. Hatfield, Herts.

1888. Nov. 15 SANDEMAN, LIEUT.-COL. JOHN GLAS, Sub-Officer H.M. Hon. Corps of Gentlemen at Arms. 24 Cambridge square, London, W.

1891. Nov. 19 Sanders, Rev. Francis, M.A. Hoylake Vicarage, Cheshire.

DATE OF ELECTION.

1889. Jan. 10 *Scholefield, Joshua William. 33 Pembroke road, Bootle.

1894. Nov. 1 *Scott, David. 10 North John street, Liverpool.

1872. Sept. 5 *Sefton, The Earl of, K.G., Lord Lieutenant of Lancashire. Croxteth Hall, Liverpool, *Vice-President.*

1893. Nov. 2 *Shallcross, Thomas Myddleton. 25 Lord street, Liverpool.

1853. June 2 SHARP, WILLIAM. 29 Albert Gate, Hyde Park, London.

1891. Nov. 5 Shaw, Giles. 72 Manchester street, Oldham.

1894. April 5 Sheldon, Alfred S., Town Clerk. Congleton.

1891. Feb. 19 *Shute, Arthur. 67, Hope street, Liverpool.

1891. Feb. 19 *Sill, T. Byrne. 28 Wellington road, Oxton, Birkenhead.

1889. Oct. 31 Simpson, Stephen, M.A. East Cliff House, Preston.

1892. Nov. 3 *Smith, Rev. Frederick. Island road, Garston.

1880. April 1 Stanning, Rev. Joseph Heaton, M.A. The Vicarage, Leigh, Lancashire.

1891. Feb. 5 Stapleton-Bretherton, Frederick. The Hall, Rainhill.

1884. Nov. 13 Starkie, Lieut.-Colonel Le Gendre Nicholas. Huntroyde, Burnley.

1876. April 6 *Stewart, Rev. Alexander, M.A., Hon. Canon of Liverpool. 29 Sandon street, Liverpool, *Vice-President.*

1890. Nov. 6 *Stewart, Rev. Percy, M.A. The Rectory, West Derby.

Stockport Free Public Library. Stockport.

1893. Nov. 2 Stoner, Thomas. The Orchard, Lathom, Ormskirk.

1891. Nov. 5 Stonyhurst College, Rev. the Rector of, S.J. Blackburn.

1891. Mar. 19 STUBS, PETER. Blaisdon Hall, Newnham, Gloucestershire.

1893. Mar. 9 Stuttard, Thomas. Lawnswood, Swinton park, Manchester.

Date of Election.	
1888. Nov. 15	Sulley, Philip, 14 Waterloo place, Edinburgh.
1889. Feb. 7	*Taylor, Francis Willis. 9 Cook street, Liverpool.
1889. April 4	Taylor, Henry. Braeside, Rusthall, Tunbridge Wells.
1872. Sept. 5	Taylor, James. Rencombe, Gloucestershire.
1887. Feb. 10	Tempest, Mrs. Arthur Cecil. Coleby Hall, Lincoln.
1893. Jan. 12.	*Temple, John. Mossley Bank, Elmswood road, Aigburth.
1891. Dec. 17	*Thomas, Walter A. New Hall, Neston, Cheshire.
1889. Feb. 21	Thompson, Edward P. Whitchurch, Salop.
1890. Nov. 6	*Thompson, John. 11 Bentley road, Liverpool.
1891. Jan. 8	Thompson-Yates, Rev. S. A., M.A. 45 Phillimore Gardens, London, W.
1889. Oct. 31	*Thornely, Jas. L. 5 Fenwick street, Liverpool.
1886. Nov. 1	Threlfall, Henry S. 12 London street, Southport.
1894. April 5	*Tippett, H. Grindon. Caldy road, West Kirby.
1890. Nov. 6	Tonge, William Asheton. Alderley Edge.
1888. Feb. 23	Toulmin, John. "*Guardian*" Office, Preston.
1889. Oct. 31	*Turton, Fletcher Thomas. Municipal Buildings, Liverpool.
1887. Jan. 20	Unwin, John. Southport.
1890. Dec. 18	*Van Gruisen, Nicholas. 27 Bold street, Liverpool.
1848. Nov. 23	Varty, Thomas. Stag Stones, Penrith.
1872. Dec. 12	Veevers, R. Woningworth, Fulwood Park, Preston.
1894. Nov. 29	*Vyner, Robert C. de Grey. Newby Hall, Ripon.
1873. Dec. 11	Waddington, W. A. 16 Piccadilly road, Burnley.
1889. Oct. 31	*Wainwright, Thos. T. 21 Leigh street, Liverpool.
1894. April 5	Warburton, Rev. William. Altcar Vicarage, Liverpool.

Date of Election.	
1892. Nov. 3	Warrington Museum. Warrington.
1849. Feb. 1	*Webster, George. 6 York Buildings, Dale street, Liverpool.
1891. Mar. 5.	Weeks, W. Self. Clitheroe.
1895. Nov. 7	*Weightman, Percy O. Fern Lea, Seaforth.
1888. Dec. 13	Weldon, William Henry, *Norroy King of Arms.* College of Arms, London, E.C.
1856. Jan. 3	Welton, Thomas A. 38, St. James's road, Brixton, London, S.E.
1862. Mar. 13	Westminster, The Duke of, K.G., Lord Lieutenant of Cheshire. Eaton Hall, Chester, *Vice-President.*
1896. Mar. 26	*Whinnerah, William. 20 Wellington road, Oxton, Birkenhead.
1891. Feb. 5	White, Rev. W. Stuart, M.A. Esh Vicarage, Durham.
1889. Jan. 10	Wigan Free Library, Wigan.
1895. Mar. 21	*Williams, James. 246 Park road, Liverpool.
1892. Dec. 15	Williams, Rev. J. Wright, M.A. Farnworth Vicarage, Widnes.
1888. Nov. 29	*Willox, John Archibald, M.P. 9 Abercromby square, Liverpool.
1892. Mar. 24	*Wilson, C. F. B. 24 Prince's avenue, Liverpool.
1885. Nov. 26	*Wilson, W. Forshaw. 20 Croxteth road, Sefton Park, Liverpool.
1865. Dec. 7	Wood, Richard Henry, F.S.A., F.R.G.S. Penrhos House, Rugby.
1891. Nov. 19	Woodhouse, Miss E. D. Burghill Court, Hereford.
1888. Dec. 13	Woods, Sir Albert William, K.C.M.G., C.B., F.S.A., *Garter King of Arms.* College of Arms, London, E.C.
1888. Nov. 29	Worsley, James E., F.S.A. Winwick, Newton-le-Willows.
1892. Nov. 3	Worsley, Philip J. Rodney Lodge, Clifton, Bristol.
1892. Jan. 18	*Wynne, George. *Mercury* office, Liverpool.

ASSOCIATE MEMBERS.

Date of Election.	
1885. Nov. 26	*Atherton, Webster. 8 Victoria park, Walton.
1895. Nov. 7	*Ball, T. Stanley. Care of Messrs. Eskrigge & Roby, 5, Cook street, Liverpool.
1893. Nov. 30	Dolan, Dom Gilbert, O.S.B. Callow End, Worcester.
1889. Dec. 12	Grazebrook, George, F.S.A. Sudbury, Harrow.
1888. Mar. 8	*Shaw, George Thomas. Athenæum, Church street, Liverpool, *Hon. Librarian.*
1894. Nov. 1	*Waite, James A. 6 Fairfield street, Fairfield, Liverpool.
1888. Feb. 9	*Watts, Augustine, M.A. 67 Lord street, Liverpool.

HONORARY MEMBERS.

1855. Feb. 1	Clarke, Joseph, F.S.A. The Roos, Saffron-Walden, Essex.
1875. Jan. 7	Coughtrey, Millen. London street, Otago, New Zealand.
1880. Oct. 5	Dean, John Ward. 18 Somerset street, Boston, Mass., United States of America.
1870. Sept. 13	Hooker, Sir Joseph Dalton, C.B. The Camp, Sunningdale, Berkshire.
1854. Sept. 27	Latham, R. Gordon, M.D. 96 Disraeli road, Putney, London.
1870. Sept. 13	Lubbock, Sir John, Bart., M.P., F.R.S., F.S.A. High Elms, Hayes, Beckenham, Kent.
1852. Dec. 9	MacAdam, Robert. 18 College square East, Belfast.
1891. Dec. 3	Oxford, the Lord Bishop of, F.S.A. Cuddesdon Palace, Oxford, *Vice-President.*
1880. Oct. 5	Ruskin, John, LL.D. Brantwood, Coniston, Lancashire, *Vice-President.*
1870. Sept. 13	Stokes, Sir George Gabriel, Bart., M.P., P.R.S., LL.D. Pembroke College, Cambridge.

List of Honorary Local Secretaries.

LANCASHIRE.

District.	Name.
Bacup	Rev. J. S. Doxey, Christ Church Vicarage, Bacup.
Blackburn	
Blackpool	The Rev. E. Lupton, Crystal Road, South Shore, Blackpool.
Burnley	W. Ecroyd, Lomeshaye, Burnley.
Carnforth	The Rev. W. B. Grenside, Melling Vicarage, Carnforth.
Clitheroe	A. J. Robinson, Clitheroe Castle, Clitheroe.
Colne	James Carr, Colne.
Denton	The Rev. A. Crofton, Reddish Green.
Flixton	D. J. Leech, M.D., Elm House, Whalley Range.
Haslingden	Henry Stephenson, Haslingden.
Hawkshead	Joseph Rawlinson, Ulverston.
Lancaster	W. O. Roper, Lancaster.
Leigh	W. D. Pink, King Street, Leigh.
Leyland	The Rev. W. Stuart White, Esh Vicarage, Durham.
Ormskirk	James Bromley, The Homestead, Lathom.
Prescot	
Rainford	The Rev. J. W. Williams, The Vicarage, Farnworth.
Ribchester	
Rochdale	Lt.-Col. Fishwick, F.S.A., The Heights, Rochdale.
Sefton	W. E. Gregson, 43, Moor Lane, Great Crosby.
Southport	H. S. Threlfall, 12, London Street, Southport.
Ulverston	The Rev. Canon Bardsley, F.S.A., The Vicarage, Ulverston.
Warrington	W. Owen, F.R.I.B.A., Cairo Street Chambers, Warrington.
Whalley and Pendle Hill	W. S. Weeks, Clitheroe.
Wigan	T. R. Ellis, 18, King Street, Wigan.
Winwick and Newton-le-Willows	Rev. J. Carson, Winwick, Newton-le-Willows.
Wray, near Lancaster	Rev. C. L. Reynolds, Wray Vicarage, Lancaster.

CHESHIRE.

Bebington	E. W. Cox, Highfield, Rock Ferry.
Congleton	Robert Head, Congleton.
Eastham	Rev. Francis Sanders, Hoylake.
Holmes Chapel ...	Rev. H. G. Barnacle, Holmes Chapel.
Hyde	Rev. J. F. Messenger, Newton Moor Vicarage, Hyde.
Malpas	Rev. the Hon. W. Trevor Kenyon.
Nantwich	James Hall, Lindum House, Nantwich.
Northwich and Middlewich ...	Wm. Bancroft, Northwich.
Thurstaston	
Wallasey	
Wilmslow	George Pearson, Southside, Wilmslow.

TRANSACTIONS.

TRANSACTIONS.

OLD MORETON HALL, AND ITS PAST AND PRESENT OWNERS.

By Robert Head.

Read 21st November, 1895.

THROUGHOUT the length of our beautiful English land, I trow there is not anywhere a more beautiful picture than that formed by this block of irregular building, known to us as Old Moreton Hall. Its situation is at the extreme corner of Cheshire, off the highway between Congleton and the Potteries, the lofty hill of Mow Cop being its conspicuous landmark. King, in his *Vale Royal*, says: "Near the foot of that famous "mountain called Mow Cop begins the water of "the Whelock, making his first passage near unto "Moreton, wherein are two very fair demeans and "houses of worthy gentlemen and esquires, of "most ancient continuance—the one of the name "of Moreton, and which, as I have heard, gave "breeding to that famous Bishop Moreton, who, "in the time of Richard III, contrived that project "of the marriage of two heirs of the houses of "York and Lancaster." This allusion, doubtless,

is to Cardinal John Moreton, who was Master of the Rolls in 1473, created Bishop of Ely and Lord Chancellor in 1478, and Archbishop of Canterbury in 1486. Unfortunately there is, however, nothing extant to prove that King was justified in saying that Old Moreton Hall was the birthplace of the famous bishop.

The manor of Moreton, like many others in this county, was held by knight service under the barony of Halton, the family probably deriving the name from their possessions. In the reign of Henry III, Lettice Moreton, who had become the heiress through failure in the direct male line, bestowed the estate in marriage upon Sir Gralam de Lostock, of Lostock Gralam, Northwich. Until the death of Sir William Moreton, in 1763, the ownership continued in male descent; but Sir William dying childless, the estates passed to his sister's son, the Rev. Richard Taylor, Rector of West Dean, who assumed the surname of Moreton. He died in 1784, leaving a son, the Rev. William Moreton, whose two daughters—Frances Annabella and Elizabeth—became at his death the co-heiresses. Frances Annabella Moreton, who married Mr. John Craigie, formerly sheriff-substitute of Roxburghshire, died in 1892, when her sister, Miss Elizabeth Moreton, the present benevolent owner, became sole heiress to the Moreton moiety of the manor of Rode.

To this lady I am indebted for many kindnesses, particularly the privilege of inspecting the collection of deeds and ancient documents belonging to the family, extending back many years. These, which I trust to utilise some day in compiling a history of the Moreton family, include the following:—

Correspondence, in three volumes, from *temp.* Henry VII to A.D. 1765;

Papers, in three volumes, from A.D. 1247 to 1812;

Accounts, in one volume, from A.D. 1621 to 1670;

Accounts and memorandum book of Philip Moreton, 1647-1663;

384 deeds, relating chiefly to the county of Chester, *temp.* Henry III-George III.

The bulk of the correspondence consists of letters from Peter Moreton, and is highly important and interesting.

In the side chapel on the north of the chancel in Astbury Church, situated a mile or more away from the hall, are several monumental inscriptions relating to the Moreton family; whereby it is concluded that this portion of the church was formerly the chief burying place of the Moretons of Moreton. Originally there stood here at the east end a plain altar tomb belonging to the family. This erection, which was about four feet high, with no pretensions to either beauty or ornament, was removed, by permission of the owner, some thirty years ago, and the slabs let into the floor exactly over the spot the tomb had occupied. The inscriptions are to the memory of Sir William Moreton, Recorder of London, who died in 1763; Dame Jane Moreton, died 1758; and Dame Mary Jones, died 1743.

This Astbury side chapel, it has been suggested, belonged jointly to the families of Rode and Moreton; both of whom, it is thought, were descended from the Lostocks of Lostock Gralam, and to whom the quoted allusion by King refers. Amongst the Moreton correspondence are several records of the feuds which existed between the two houses, one of which, between William Moreton and Thomas Rode, in the time of Henry VIII, was over a matter of precedence—"whiche of "theym should sit highest in the churche, and

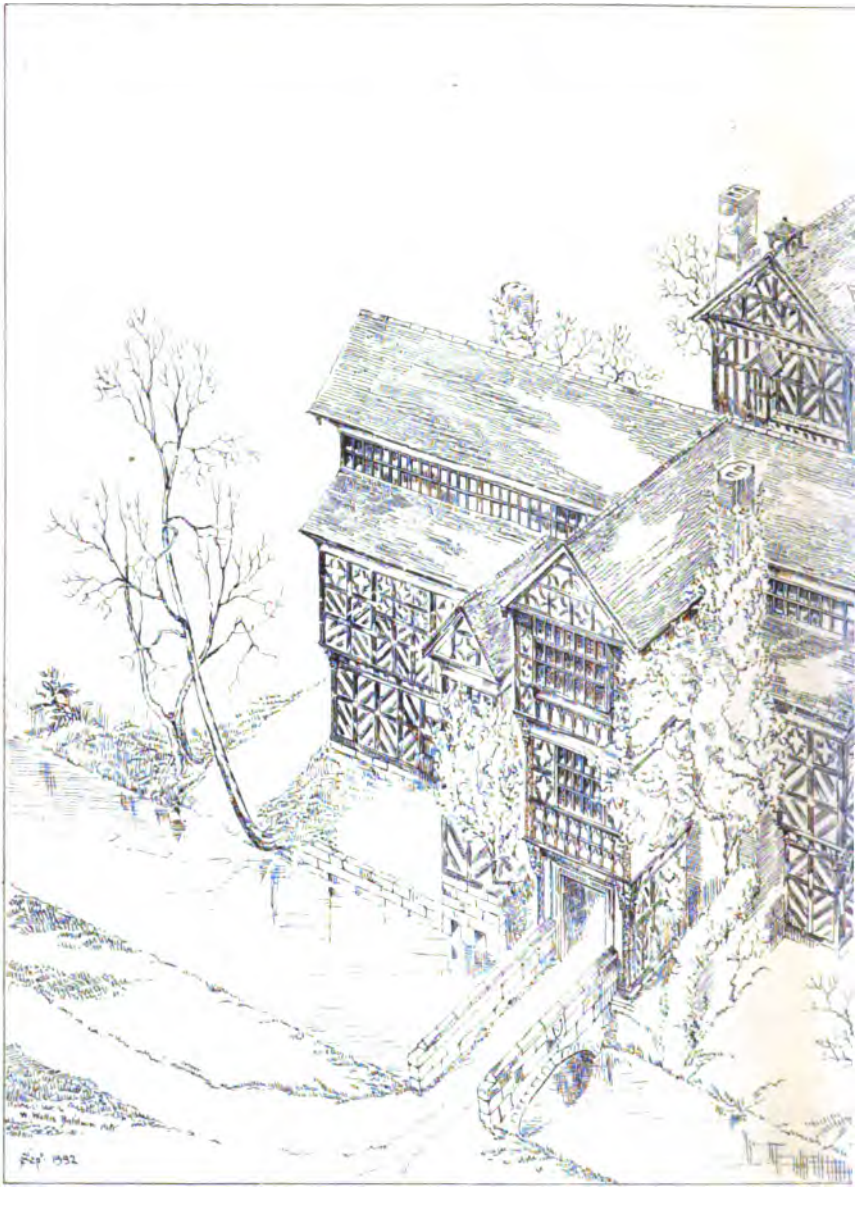
"foremost goo in procession." The decision of Sir William Brereton and Justice Bramley, to whom the arbitration was submitted, is printed by Lyson in his *Magna Britannia*, p. 492:—"That "whither of the saied gentylmen may dispende in "landes by title of inheritannce, ten marks or "above, more than the other, that he shall have "the pre-eminence in sitting in the churche, and "in gooing in procession, with all other lyke causes "in that behalfe."

Sir William Moreton, named on the tombstone, was the only son of the Right Reverend William Moreton, Bishop of Kildare, and subsequently of Meath. Sir William, who was knighted on the 19th of September, 1755, was the last of the male line who held the manor of Moreton, as already mentioned. Dame Jane, his wife, was the widow of John Lawton of Lawton. Dame Mary Jones, his mother, was the widow of Sir Arthur Jones at the time of her marriage with Bishop Moreton.

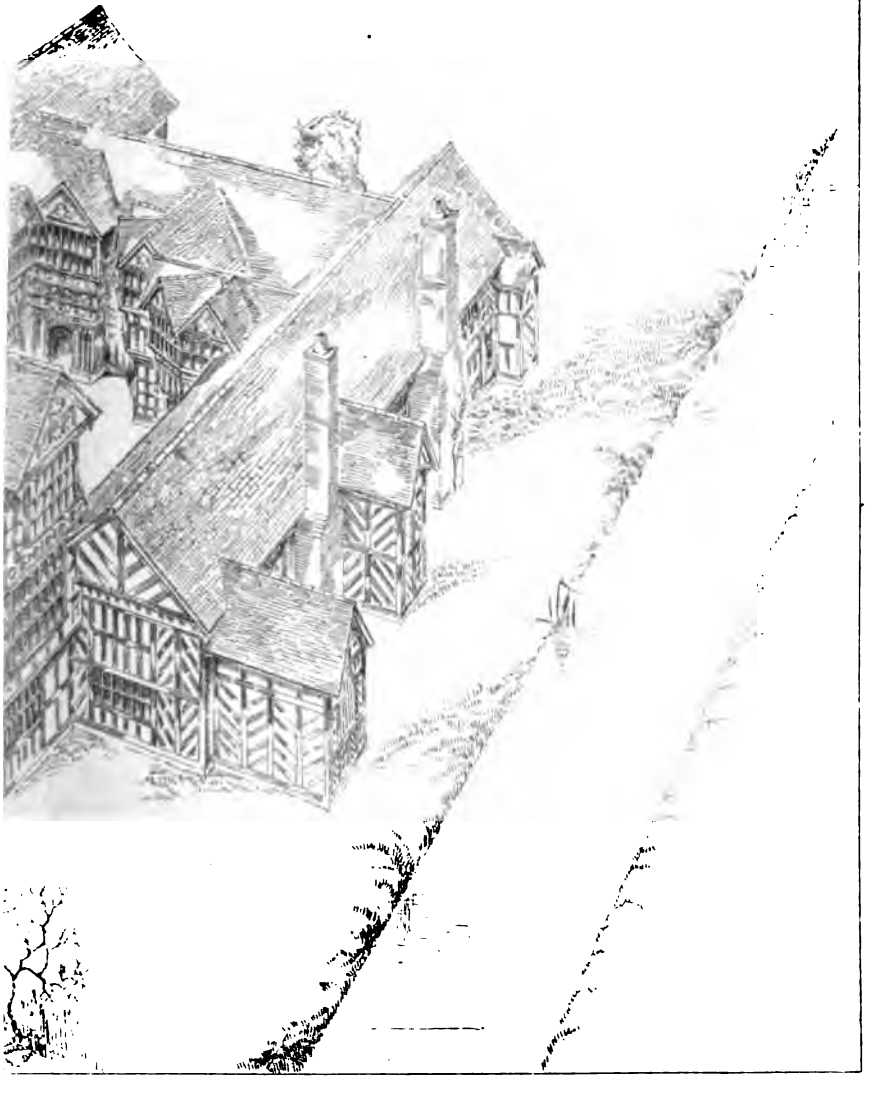
Before I describe the old hall, it should be noticed that the present owner, Miss Elizabeth Moreton, who resides principally at Torquay, directly she succeeded to the estate, commenced the blessed work of restoration—restoration, that is, as far as was possible. In the year 1893 this work was completed, under the instructions of Mr. James Myott (Miss Moreton's agent), and his deputy, Mr. Carswell, of Capesthorne. Messrs. Isaac Massey and Sons, of Alderley Edge, were the contractors, the superintendent of the work being Mr. T. Callwood Massey. The glazing of the windows was done by Mr. W. Gee, of Congleton. The work was of great importance, signs of decay and subsidence having appeared in many parts of the ancient building.

The following are some of the details of what was carried out:—The stone parapet walls of the

PLATE I.



MORETON OLD



HALL, CHESHIRE.

bridge were rebuilt, and the arch supplied with several new arch stones. The walls and foundations round the building were repaired, and portions on the west and east sides underpinned with new stone. The wall on the north side of the banqueting hall was entirely restored. The task of dealing with those portions of the main building which showed alarming signs of giving way, was a most precarious matter; and here the grand, massive way in which our forefathers built was fully shown, but the fact of the timber framing being corbelled over, whereby so much beauty and character are obtained, made it more difficult to deal with. Iron uprights, cased round with oak, firmly imbedded in cement concrete, were fixed in the entrance gateway and in the room over the oratory chapel. This was also done in other positions, so as to give perpendicular support to the walls of the upper storeys, and to which the oak uprights were bolted, to arrest as much as possible the bulging outwards. New oaken window frames were re-inserted, the original moulding and details being carefully observed. Several windows which had been built up were opened out again. New floors and panellings were supplied to several rooms; and some two hundred panes of lozenged glass were supplied, and the lights secured by oak fillets. Frequently I was present when the work was in progress, and noticed that pickaxes had to be used in removing portions of the walls and floors—woodwork which was probably more than three hundred years old!

THE OLD HALL.

I must now assume the *rôle* of cicerone to my readers. The old hall, as will be observed by the accompanying illustration, is a beautiful example of the Tudor and Jacobean periods, situate in the

midst of verdant meadow lands, and embowered in luxuriant foliage. Seen from the highway, its projecting upper storeys and quaint windows, its gabled roofs and ivy-clad chimneys, its walls chequered in black and white, with trefoils, quatrefoils, and chevrons diapered all over it, give one the impression that it is some big, beautiful toy. Of uniformity there is none; but how picturesque is the irregularity! The whole is a perfect specimen of a half-timbered manor house, and is said to possess more sixteenth century character and features than any other existing example of equal antiquity.

Covering about an acre of land, this quaint dwelling is approached from the road by what was once a graceful avenue; tall old trees even to-day suggest that. An earth mound stands at the south-west angle of the moat, similar to one once existing near Kinderton Old Hall. The moat is crossed on the south side by a bridge of one span, the arms of the Moreton family being carved on the centre panel. As you pass over this bridge, the massive oak of the gateway arrests your attention; also the old stone horse-block in the corner. A second double door in the gateway is worthy of inspection. Here are a curious old wooden lock and bolts, and a cunningly devised loop-door, where parleying with an intruder could be ventured upon. Entering the quadrangle, the picture is bewildering, and where to begin a description is a puzzle. Be it known that I have frequently noticed the intelligent stranger, as he crosses this threshold, invariably speaks in hushed tone, so deeply impressive and beautiful are the surroundings. Looking back at the gateway we have just passed through, there is some carving of special interest. The top of each side-post is surmounted with the figure of a soldier holding a partisan, and by the head-pieces of these figures

archæologists have arrived at the probable date when the gatehouse was built.

The windows of the quadrangle are the chief glories of Old Moreton Hall, the two great bays, which form five sides of an octagon, being of later date than the rest. These form two storeys, with the projecting roofs divided into small gables with carved pendants. The following words are seen round the upper tiers of the two great bays:—

GOD × IS × AL × IN × AL × THING × THIS × WINDOVS × WHIRE × MADE × BY × WILLIAM × MORETON × IN × THE × YEARE × OF × OURE × LORDE × MDLIX.

In a panel against the ground floor window is the maker's record, as follows:—

RYCHARDE × DALE × CARPEDER × MADE × THIES × BY × THE × GRAC × OF × GOD.

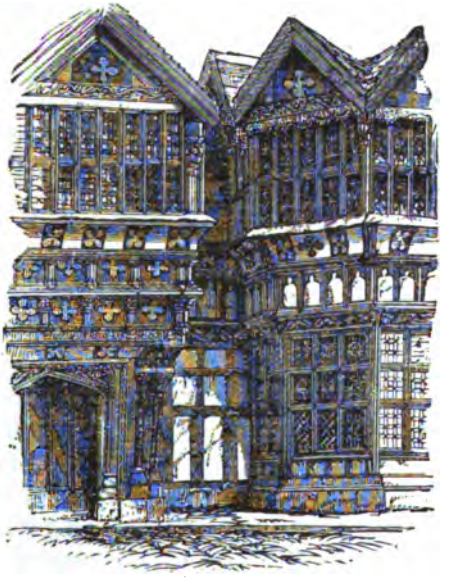
Beginning our inspection of the interior with the ground floor, the oratory chapel, adjoining the gate-house on the left hand, comes first in order. It occupies a portion of the eastern side of the quadrangle, and is said to be the oldest part of the building. The chapel, which has an independent entrance, stands east and west, is of one storey only, and measures sixteen feet either way. The chancel, of two storeys, is twelve feet long and nine feet wide. Until the work of restoring was commenced, this little sanctuary had fallen into a most dilapidated and ruinous state. The pavement was broken up, the walls were white-washed, and the inscriptions were defaced. What a blessed fact it is that to-day it has again been made fit for the sacred purposes originally intended. Architectural features are noticed on the doorway, where there are half-round and hollow mouldings of late perpendicular date. The apartment is lighted at the eastern end by a pointed window of five

lights, and on the south side by a square-headed window of four lights. New moulded uprights, and a gate in the chancel screen have been added. The roof is flat, and formed in panels. The walls bear ornamentation of renaissance character, and black-letter texts, not yet restored, of a date anterior to the Authorised Version. The holy table is now appropriately adorned with crucifix, candles, and flowers. The altar cloth is of dark crimson, richly embroidered with gold.

The Service of Reconciliation, by licence of the Bishop of Chester, which took place on the 17th of October, 1893, was conducted by the Rev. J. M. Egerton, then Rector of Old Rode, when the chapel was filled with a devout congregation. Services are now held regularly here on Saints' Days, when the clergy from Old Rode officiate. It is pleasant to mention that in this quaint little chapel the Rev. Thomas Brook—formerly Rector of Gawsworth, and subsequently minister of the old church of St. Peter at Congleton—preached his last sermons. He resided in Congleton from 1649 to 1661, when he was dispossessed for non-conformity. Mr. William Moreton, of Old Moreton Hall, was his friend and patron, and, after Brook's dismissal from Congleton, opened his own private chapel to him, where he preached until his death in 1664, at the age of seventy-one.

The great hall is a handsome, lofty apartment, thirty-four feet by twenty-one feet. Attention should be given to the elaborate carving which adorns the entrance to this room. Clustered and twisted pillars form the side-posts, and figures of dragons adorn the spandrels of the low, central principal, the tie-beam being relieved with running ornament. A double row of carved dwarf pillars support the cornice, with quatrefoils let into the spaces between. The projecting window, as seen in the illustration,

is surmounted by a gabled roof, which completes the beauty of the porch. Indications of the existence in former times of the musicians' gallery and the screen that divided the apartment from the kitchen and the vestibule are not wanting. In one of the lights of the projecting oriel is a *greyhound statant*, the crest of the Moretons.



ENTRANCE TO GREAT HALL.

A narrow passage leads to the smaller hall and withdrawing room, which is twenty-two feet by fifteen feet. The second great window, which gives light to this apartment, contains some remnants of coloured glass, representing the heraldic bearings of the Brereton of Brereton, and the Moretons, also the rose and crown of the house of Lancaster. In this room the walls are wainscotted, and the ceiling is of oak panelling worked in squares. Above the fireplace, which reaches from floor to ceiling, are

the royal arms of Elizabeth—France and England quarterly, with a lion and dragon as supporters.

A wainscotted room, probably the boudoir of one of the fair ladies of Moreton, adjoins the drawing room. Here the visitor may be served with a homely tea or substantial luncheon by the genial caretaker, Mrs. Dale, whose ancestors held the same post. The "carpeder," Rychard Dale, the maker of the two great windows, was one of the same family.

The kitchen must not be overlooked, where are several relics of the Moretons: the old spice chest, containing twenty-five little drawers; the pewter plates, bearing the Moreton crest; and the old oak table, around which a dozen people might sup.

The upper rooms are reached by several spiral staircases. These consist of bed and sitting rooms on the first floor, and the long gallery on the second floor. The latter is considered of great importance and interest, the tradition (I am constrained to write tradition) that Queen Elizabeth danced in it being generally believed. The room measures about seventy feet in length, and is only twelve feet wide, the height to the roof being seventeen feet. Panels of old oak wainscotting cover the lower portions of the wall, the room being lighted by windows that extend almost entirely round the apartment. These windows are a marvel of the glazier's art, being set in the smallest panes. On the left of the doorway, scratched upon the window, amongst several other inscriptions, is the following, which is set upside down:—

"I stay here both day and night,
To keep out cold and let in light."

Over the window at the east end is a female figure, representing Fate, holding a sword in one hand

and a pair of compasses in the other. The sword is thrust through a globe hanging above her head. The following inscriptions are seen on either side of the illustrations :—

"The speare of Destinye Whose ruler is Knowledge."

A female figure at the other end is symbolic of Fortune. Her right hand is pointing to the inscription painted on the rim of her wheel—*Qui modo scandit corruet statim.* The side panels are inscribed—

"The Wheele of Fortune Whose rule is ignorance."

The retiring room leading from this gallery contains a large fireplace, much ornamented, as will be seen by the illustration. Justice and Mercy

FIREPLACE IN THE RETIRING ROOM.

are represented on either side. The shield in the centre bears the arms of Moreton, quartering those of Macclesfield. The crest is that of the Moretons. John de Moreton, in the time of Edward III, married Margaret, the daughter of Jordan and sister and co-heiress of John de Macclesfield. The quartering in the shield alludes to this union. This apartment, which is somewhat lofty, is wainscotted, and the windows are glazed after the manner of those in the long gallery.

In conclusion, I would say that under the new *régime* this old mansion is being cared for and prized, as it so well deserves. Thousands visit it during the year. Some twenty years back only a score of people used to inspect it annually. The dawn of its fame as an interesting show place began when Miss Amelia Edwardes wrote her "Lord Brackenbury" for the *Illustrated London News*. Old Moreton Hall was the delightful manor house of this delightful tale. Of late years, brush and canvas and photography have combined to make its romantic beauty more famous and more widely known.

THE PLANS OF MORETON OLD HALL.

A COMMUNICATION.

Some years since, when collecting materials for his work, *The Old Halls of Lancashire and Cheshire*, Mr. Henry Taylor, then of Manchester, Architect, had measured plans made of this building. They did not appear in the book, and have never been published. By his kind permission they are here reproduced, together with a description of the Hall, reprinted from the above-named work, which is now a scarce book.

EDITOR.

"Moreton Old Hall, or Little Moreton Hall, as it is often called, to distinguish it from a more pretentious house in the neighbourhood, is one of the most remarkable specimens of the half-timbered style of buildings with which Cheshire abounds. It has been little touched by the hand of the modern restorer; indeed, unless some measures are promptly taken for its preservation, this beautiful old house will fall into absolute ruin.

"The hall stands in the midst of beautiful scenery, near the base of the Mow Cop range of hills, and is about four miles distant in a southerly direction from the quaint old town of Congleton.

"The building is still almost entirely half-timbered or 'black and white,' and scarcely any

part of it has been rebuilt in other materials, as is the case in so many other old halls. The roofs are covered with the old 'grey' or stone slates, and are now of a beautiful colour.

"In Nash's *Mansions of the Olden Time*, and in numerous other works, interesting views are given of portions of this building, such as the gatehouse, the interior of the courtyard, and the bay window of the great hall. Looking across the courtyard to the north we see the great hall, with its fine porch and bay window. The easterly wing contains family apartments and the domestic chapel.

"The house is built in the form of an irregular quadrangle. It is built fairly four-square with the points of the compass, so that the chancel of the chapel faces east. The gatehouse was doubtless intended to be built at right angles with the family wing, but the builders of these old halls seem to have had very hazy ideas of geometry, and the corner in question forms a very decided acute angle. The site being level, the usual means of defence under such conditions was adopted, and so we find here a rectangular moat, measuring externally about ninety yards by eighty yards.[1] It is still quite complete and full of water.

"The gatehouse is of unusual size, and is a singular agglomeration of apartments. It is detached from the rest of the house, except at the south-east corner of the quadrangle, where the junction is just wide enough to allow of a narrow door of communication on the bedroom floor. An examination of the architectural features of this block of buildings leads us to the conclusion that it is of later date than the great hall and contiguous apartments, and it seems not improbable that this south side of the quadrangle was

[1] This is a common size for the moats of the Counties Palatine, though they are often quite square on plan.

built as an after-thought, so as to enable the Moretons to entertain their guests in the lordly and hospitable style which prevailed during the Elizabethan epoch. The great hall, indeed, would have proved quite inadequate for the magnificent scale of the banquets of this period. In all probability this composite structure replaced an earlier and more humble gatehouse.

"Flanking the boldly projecting main entrance porch on the left hand is the two-storied garderobe; on the right-hand side is a strong wall. These erections were manifestly contrived to protect the main entrance to the house from those attacking it, who might have crossed the moat unobserved. Passing through the porch, which is richly carved, and contains an old stone mounting block, we enter a passage, on the right hand of which is the porter's room; on the other side of the passage is an ante-room leading to the garderobe. Beyond the ante-room, at the west end of this block of buildings, is a good-sized kitchen, containing a fireplace of large dimensions, and in connection is a scullery or pantry. The probable use of these apartments was to provide refreshments for the guests in the rooms above, the older kitchens being so far away.

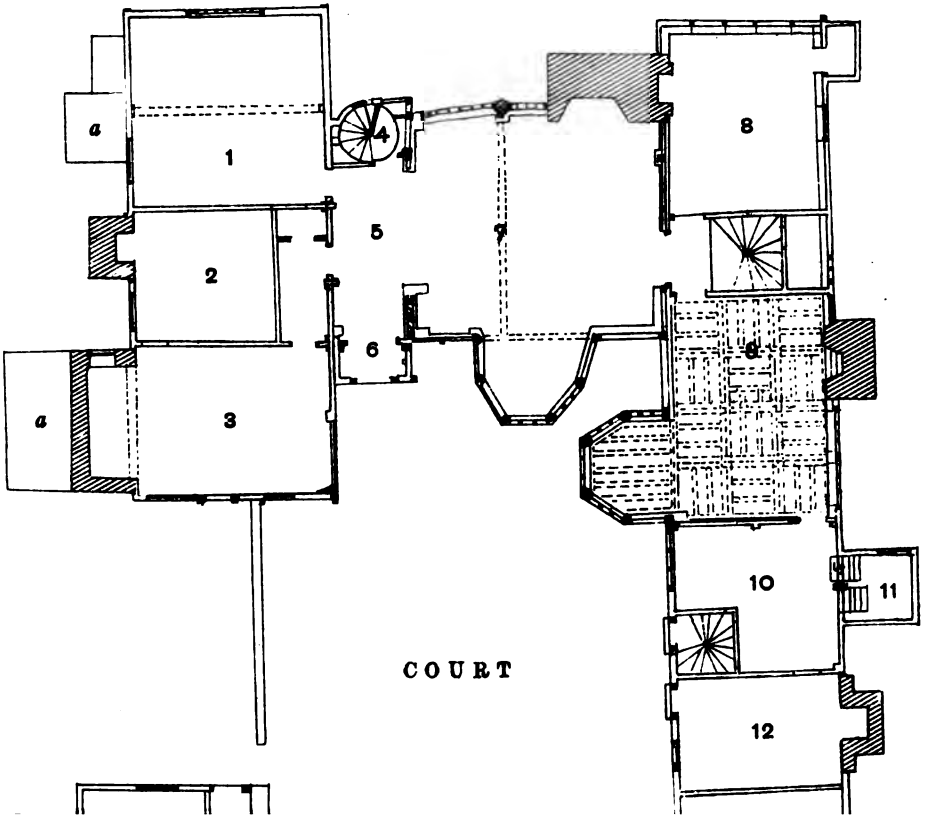
"The first or middle floor of the gatehouse is reached from the courtyard by a staircase with winding steps attached to a central newel-post. This staircase is carved out of the ante-room referred to above, and lands us in a similar ante-room with garderobes connected with it. To the east of the ante-room on the first floor is a fine apartment, thirty-one feet long and nineteen feet wide, which may have been used as a supper-room. It is lighted by a square oriel window looking into the courtyard, and by another similar one looking out to the east. The ceiling is divided into

twenty-eight compartments by nine ceiling beams. A little room over the porch communicates with this apartment.

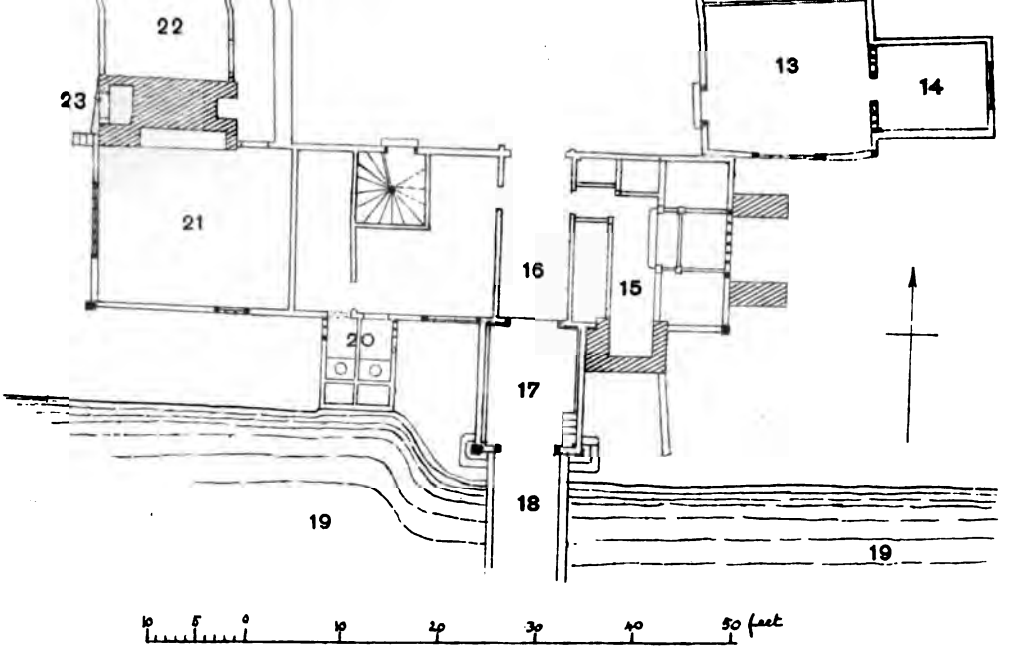
"The two secret apartments or hiding-rooms are in the little wing at the back of the gatehouse at its north-west corner. They are each about nine feet square, and in all probability served, one as the sitting-room and the other as the bedroom of the unfortunate priest or other fugitive who had to be concealed from his pursuers. The only access to these two rooms is by a sliding panel in the north wall of the apartment over the kitchen; but some pressure must have been applied to a stout priest to get him through this narrow aperture. Of such neat manufacture is the panelling, that much time might be spent by the pursuer in discovering that any part of it was moveable, or that anything like a door existed in it. In the westernmost of these secret rooms is a black-looking abyss or shaft, about four feet by three feet, and down this hole the fugitive is said to have descended to the subterranean passage under the moat. Mr. Myott, the agent of the property, informs me that this underground passage, passing under the moat, has been followed up for some distance, a chimney sweep having been employed for the purpose. This passage leads in the direction of a mound which stands not many yards from the south-west corner of the moat. I have not personally investigated the facts relating to this underground passage, but in the nature of things it is not improbable that such a means of escape did once exist. On the ground floor a bricked-up doorway suggests that at one time there was a means of escape from the dark shaft into the garden. It is a noticeable fact that there are small doorways in the walls of all the rooms in the eastern wing and in the rooms of the

LITTLE MORETON HALL.

GROUND PLAN.



- *a* Modern buildings
- 1 Buttery
- 2 Servants' hall
- 3 Kitchen
- 4 Staircase inserted subsequent to erection of the building
- 5 Passage
- 6 Porch
- 7 Great hall
- 8 Parlour
- 9 Drawing room
- 10 Business room
- 11 Cellar
- 12 Chaplain's room
- 13 Chapel
- 14 Chancel, 2 storeys
- 15 Porter's lodge
- 16 Entrance
- 17 Porch
- 18 Bridge
- 19 Moat
- 20 Garderobes
- 21 Kitchen
- 22 Scullery
- 23 Doorway now blocked up



Scale 20 feet to 1 inch.

Note.—In some cases the names given to rooms are only suggestive of the uses to which they were put.

Stone or brick chimney breasts are shaded thus ▨ ***The walls of the buildings, which are mainly timbered work, are shewn in outline***

gatehouse, so that a fugitive could escape to the secret apartments from the furthest extremity of the building.

"Ascending by the same spiral staircase in the gatehouse, we reach the long gallery, measuring about seventy-five feet in length, and twelve feet six inches in width. Some doubt exists as to the uses of the long galleries which are to be found in houses of this date, but there can be little doubt that they were used for the country dances which were so popular with our ancestors. Certain it is that this apartment could not have been used as a picture gallery, for, with the exception of a few feet, the whole of the wall space is occupied by windows, both at the sides and ends. Its roof is open-timbered, and supported by five pairs of principals. From this long gallery a narrow door leads us into the uppermost room over the porch. It is about eighteen feet long and eleven feet wide.

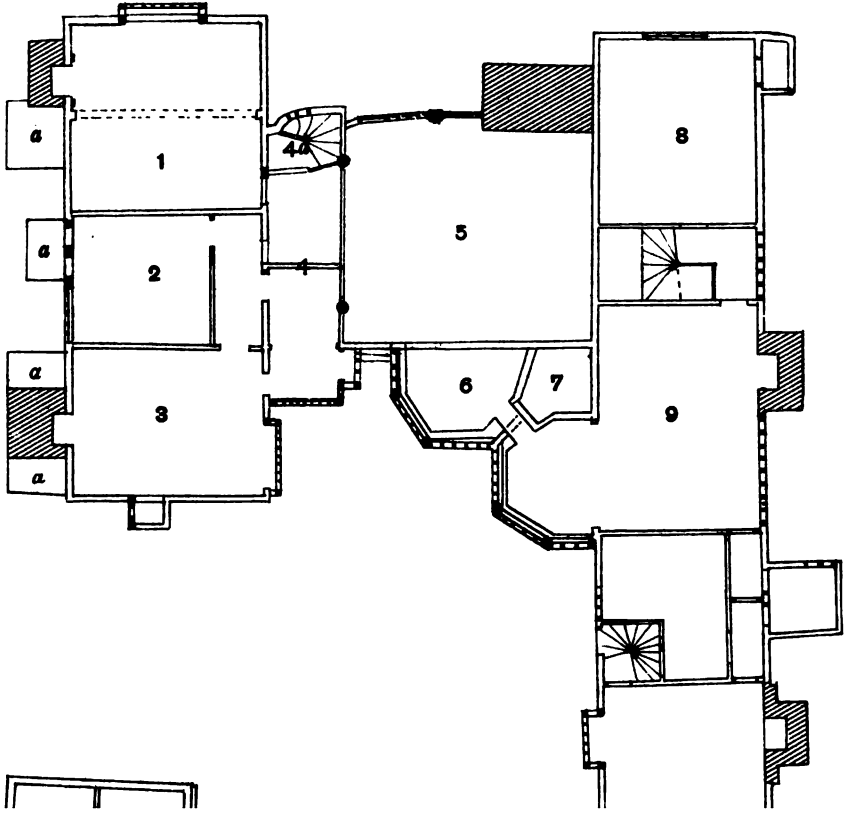
"The great hall is of the early type, with open-timbered roof, and is in its usual place at the opposite side of the quadrangle to the gatehouse. It is about thirty-four feet long and twenty-three feet wide. The roof is divided into two long bays, and supported in the middle by a strong central principal. The kitchens and butteries, with symmetrically arranged doors, are at the west end of the hall. The kitchen fireplace is large enough to roast an ox. It is eleven feet wide and five feet deep. The posts of the screens supported the musicians' gallery, from which there is access to three bedrooms over the kitchens and butteries. The through passage of the hall is protected from draughts by porches at both ends of it. In the north porch is a most ingeniously contrived circular staircase, which leads to the musicians' gallery, and to the three bedrooms just referred to.

The fireplace of the hall is in a somewhat unusual position, being at the north end of the high table, and there are indications of afterthought in its construction, as in so many other instances. The bay window also, by its plan no less than by the date which it bears, was manifestly added as an improvement many years after the erection of the great hall itself. This bay window, with the contiguous bay of the drawing-room, in their upper parts are joined together in a very unique manner. The picture of the courtyard, given in Nash's *Mansions of the Olden Time*, gives a clear idea of this remarkable architectural construction, which, according to the inscription given elsewhere, dates from the year 1559.

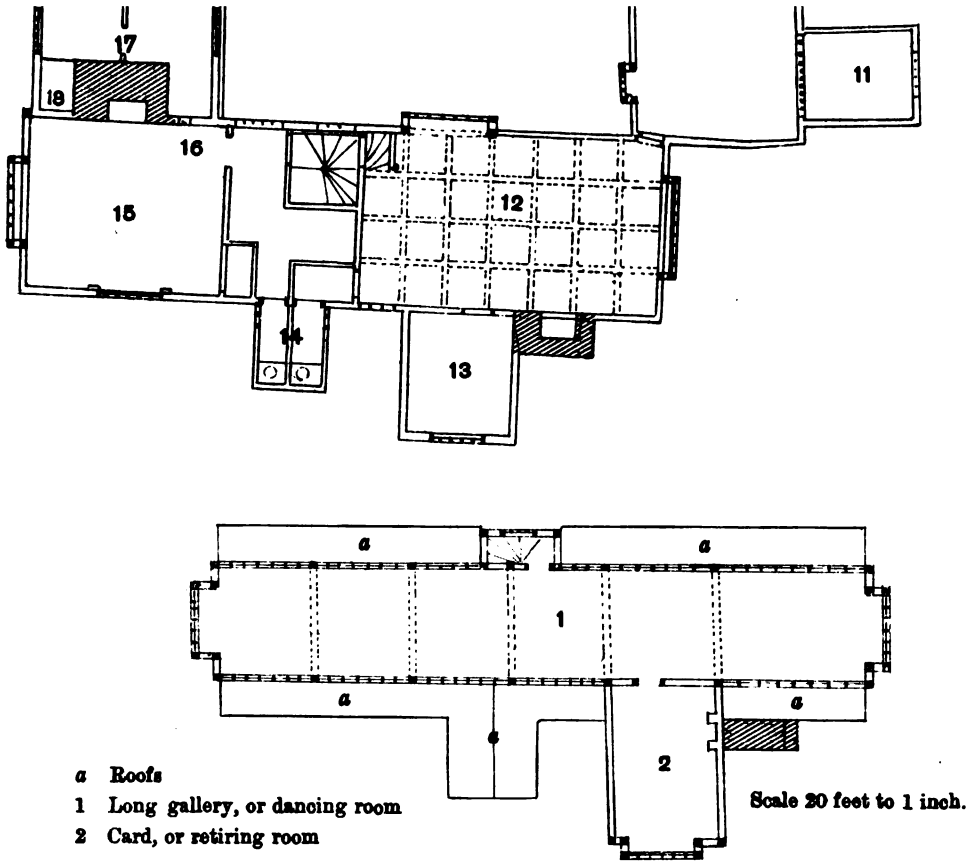
"These two bays terminate hexagonally on plan. The south porch of the hall, which like the two bay windows is richly ornamented and carved, appears to have been added at the same time. Passing out of the great hall by the usual door at the back of the high table, we enter the eastern wing of the building. In front of us is a winding staircase leading to the bedrooms. On our left hand is the smaller hall, or lord's chamber. On our right is the withdrawing room, the ceiling of which is divided into twelve square compartments by fine ceiling beams. These compartments are enriched with moulded floor joists, the direction of which is changed in each compartment, thus imparting an interlacing effect resembling that which is so much favoured by Japanese artists. The ceilings at Samlesbury Hall are of similar construction. The work is all executed in oak. There is an interesting Elizabethan chimney-piece in this apartment. The chapel is at the south end of this east side of the quadrangle. Its chancel, which is about twelve feet long and eight feet wide, projects beyond the line of the main buildings.

LITTLE MORETON HALL.

FIRST FLOOR PLAN.



a Lean-to roofs of modern buildings
1, 2, 3 Bedrooms
4 Passage, formerly minstrels' gallery
4*a* Staircase inserted subsequent to erection of the building
5 Upper part of great hall
6 Dressing closet
7 Open space
8, 9 Bedrooms
10 Prayer room opening to upper part of chancel
11 Upper part of chancel
12 Guests' hall
13 Retiring room
14 Garderobes
15 Guests' room
16 Sliding panel
17 Secret rooms
18 Open shaft



PLAN OF UPPER FLOOR OF GATE-HOUSE.

The nave, or body of the chapel, is about eighteen feet square on plan. It is lit by a five-light south window, and an oak screen divides it from the chancel. A small apartment on its north side may perhaps have been the priest's room. Over this little room and the nave of the chapel is a long apartment which may have formed a dormitory for the servants. It has an open-timbered roof, and is reached by a circular staircase, the only entrance to which is from the courtyard. The two oriel windows of this room look into the quadrangle, and their rich ornamentation has often been represented in the sketch-books of artists.

"The chief bedroom is over the withdrawing-room. It was enlarged in the year 1559 by the great two-storied bay window which William Moreton then built. A narrow door on the northerly side of this bay leads us into the upper story of the bay of the great hall, and thus a large cupboard or dressing-room is most ingeniously formed.

"The quadrangle measures internally about sixty feet from north to south, and forty feet from east to west. The break in it on the west side is defended by a brick wall.

"There is an entire absence of corridors in this house, and we have in consequence four separate staircases. In fine weather the access to the bedrooms may have been from the quadrangle, or, in bad weather, by the narrow doors which lead from bedroom to bedroom.

"Amongst the details worthy of note is the ancient leadwork in the windows, particularly in the long gallery and the bay windows of the great hall and withdrawing-room. It is arranged in ingenious geometrical patterns, somewhat similar to those of the glazing at Bramhall Hall. We may also note that the walls of some of the

earlier parts of the house, which now look so bare, appear to have been originally hung with tapestry, whilst some of the rooms of more modern date are enriched with handsome oak panelling.

"The coat of arms of the Moretons is to be seen on the fireplace in the small room leading out of the long gallery, and also in the windows of the great hall and withdrawing-room."

BORWICK HALL.

By William Oliver Roper.

Read 21st February, 1895.

THE traveller on his way to Scotland by the London and North-Western Railway may, some seven miles north of Lancaster and shortly after leaving Carnforth station, catch a glimpse of a massive tower and long lines of grey buildings, embosomed amidst the trees to the north-east of the line. The tower and the grey buildings form part of Borwick Hall. But if the traveller should ask if the tower has a history, and why the long lines of grey buildings stand almost athwart the front of the hall, his enquiry either meets with a blank ignorance of the subject, or with that little knowledge which is a dangerous thing, and which furnishes a reply totally devoid of any approach to historical accuracy.

What, then, is the history of Borwick Hall?

Our sources of information are somewhat limited. Tradition affirms that the first of the Bindlosses of Borwick was a merchant at Kendal in Westmorland. A reference to the *Booke of Recorde* for the borough of Kendal, shews that in January, 1579, it was ordered that—

"Henrye Willson ffrom hencefurthe shal be removyd displacyd and discharged off his sayd offyce and place off Burgesshippe and ffrome the usinge and exercisinge thereof and all maner off authoritye belonginge thereunto. . . . By and wth the ffull advise counsell and consente of Xpofer Byndlose, Alderman of

the Boroughe of Kirbie Kendal, and the Recorder and Burgesses of the same Boroughe with the advise and assennte of the more part of the xxiiijtie their assistants being then assembled in the Court Lofte thar. . . . And also it is likewise orderyde by the sayd Alderman Recorder Burgesses and others the p'sons above mencyoned that . . . Jennett Eskrige (the other defendant) shall be cartyd through the sayd Boroughe to the terror and ffeare of other persons of evill dispocicion for the comyttinge the like offence in tyme to come."

In 1579, then, Christopher Bindloss was a person of some importance in the town of Kendal.

Another entry in the same volume mentions amongst the list of aldermen—

"Christopher Byndlosse, chapman, alderman 1579, mort 1581."

According to this entry, Christopher Bindloss, the alderman, died in 1581.

The same volume also mentions, in handwriting of 1575,

"Mr. Roberte Byndlose Esquyer"

as a freeman of the borough. This Robert Bindloss probably died in 1594; and the next of the family of whom we have any definite knowledge, and the first who is definitely connected with Borwick, is Christopher Bindloss. This appears from the registers of the parish of Warton, in which Borwick Hall is situate. Amongst the earlier items in those registers are the following:—

1583 Mr. Barnabye Bindlosse buried.
1592 Dorothea, daughter of Christopher Bindloss of Borwick Hall, bapt.
1594 Brigget, daughter of Christopher Bindloss of Borwick, bapt.
1596 Christopher, son of Christopher Bindloss of Borwick, bapt.

The Barnaby Bindloss named in the first of these entries I have been unable to identify. From the second, Christopher seems to have been resident at Borwick Hall in 1592; and, apparently, still lived at Borwick, if not at the hall, in 1594 and 1596.

Christopher Bindloss of Borwick, "being troubled "with an infirmytie in his body," made his will on the 3rd of June, 1600. After directing his body to be buried in the chancel of his parish church at Warton, he bequeathed to the poor of Warton £6 13s. 4d., to the poor of Kendal £10, and to the poor of Lancaster £6 13s. 4d. His wife, Millyzant, is to have the tuition of his daughter Bridget till she attained the age of eighteen years. The testator then directs that Valentine Bindloss "is to have £100 when twenty-one, which was "given him by the last will of Robert Bindlos "Esq. my father deceased." The will proceeds—

"Whereas my brother Robert Byndlos is bounden to pay to my brethren in law Thomas Breathwait and John Calvert Esquires and to my cosenes James Boroshell and Edward Willimsone £1200 for the maner of Presthutton for my use—£300 of it to my wife and £900 to my daughter."

The testator appoints his wife executrix of that his will, and "Thomas Braithwaite of Burnishead, "Esq., and John Calvert of Cockerham, Esq., my "brethren in law and my loving friends Mr. "Christopher Shute, Vicar of Giglesworth, and "Henry Porter, Vicar of Lancaster, supervisors." The will was proved at York, on the 11th of August, 1600.

From this will it appears that the testator was the son of Robert Bindloss, and that he had a brother named Robert; that probably he had, at the date of his will, only one child living, viz., Bridget, unless it can be supposed that the Valentine Bindloss mentioned in the will was a son of the testator. Still, there is nothing to shew that Christopher Bindloss lived at Borwick Hall, except the extract from Warton register for 1592; and nothing at all to shew that he built the hall.

Now at the top of the staircase there is a stone, supported by a dozen small pillars, and bearing on its edge the name and date—

ALIXANDER BRINSMEAD
MASON 1595

and on a stone in the wall of one of the long barns, which, according to tradition, were built to shelter the pack horses of the Kendal merchant on their way to and from London, are the date and initials—

A DNI 1590
R B
A B

From these dates it would appear that Borwick Hall was built in the last decade of the sixteenth century; that its builder was probably Robert Bindloss, who died about 1594—the father of Christopher Bindloss, the testator, and his brother Robert. Beyond this point our information does not at present carry us.

With the next generation more definite details appear.

The *Visitation of Lancashire*, by Sir William Dugdale, in 1664-5, describes Sir Robert Bindloss as of "Barwick Hall, Knight"; and as marrying, first, Alice Dockwray, and secondly, Mary Eloft. The parish registers furnish the date of the baptism of the son by the second wife—

1603 ffrancis son of Mr. Robert Bindloss of Barwick bapt.

In 1604, "Dorithie daughter of Mr. Robert "Bindloss of Barwick, Armiger," and, in 1614, "Jane the daughter of Mr. Robert Byndloss Esq. "of Barwick," are baptized. In 1625 is the entry of the burial of "Marie ladie to Sir Robert "Bindlose Kt. in the Churche."

Sir Robert Bindloss made his will on the 7th of February, 1629-30. He desires "to be buried "in my parish church of Warton, neare unto my "well beloved wife." He then devises all the lands left to him by Robert Bindloss, his father, in various parishes in the counties of Lancaster, Westmorland, York, and Durham, to his grandson

Robert, the son of Francis Bindloss, to whom also he bequeathed all his armour and furniture, provided for the service of the king. The will also mentions Francis Bindloss, a minor (probably his younger grandson), his daughter, Jane Bindloss, and his daughter-in-law, "the Lady Cicely Bind-"loss," the widow of his son Francis.[1]

Sir Robert Bindloss, the testator, is stated to have built a chapel at Borwick, and to have bequeathed a sum of £20 per annum "to a "preaching minister here to be nominated by the "Lord or Lady of Borwick: wch pension was to "be paid out of an estate at Wencedale, Yorksh., "and to continue as long as any of ye s^d^ Sir "Robert's name or blood shall remain Lord or "Lady of Borwick."[2]

The Church Survey, in 1650, states that the stipend left by Sir Robert Bindloss for Borwick Chapel was "withholden and not payed"; and, rather more than half-a-century later, Bishop Gastrell, in his *Notitia*, states that "the Pension is "dropt, and ye Chapel is dropping."

Returning to Sir Robert Bindloss, the testator, the Warton registers shew that his second wife predeceased him in 1625, and that his grandson Robert was baptized in the same year. This grandson was the son of Francis Bindloss, by his marriage with Cecilia, daughter of Thomas West, Lord de la Warr. The arms of "Byndloss impaling West," carved above the fireplace in the hall at Borwick, have only recently been removed. Francis Bindloss was knighted in 1624, and was Member of Parliament for the borough of Lancaster in 1627-8. He died in 1628, in the lifetime of his father, and leaving two sons, Robert and Francis, and a daughter, Dorothy.

Robert, the elder son, was baptized on the 8th

[1] *Chetham Society*, n.s., vol. xxviii, p. 204.
[2] *Notitia Castriensis*, vol. ii, p. 562.

of August, 1624, and on the death of his grandfather, in 1629, became the owner of the Borwick estates. He was created a baronet on the 16th of June, 1641; was Member of Parliament for the borough of Lancaster from 1645 to 1653, and for the county in the Convention Parliament of 1660; and served the office of High Sheriff of the county in 1658, 1672, and 1673. Sir Robert Bindloss ranks as a Royalist, but although he received a baronetcy from Charles I, he does not seem to have drawn his sword on behalf of his king. In 1651 the Royalist army were on the march from Scotland to London. The king reached Kendal on the 10th of August, 1651, and the vanguard arrived at Lancaster the following day. Charles II, however, spent the night at Borwick Hall; but, beyond the mere record of the fact, nothing is known of the visit. The next morning the Royalists left for Lancaster, where Charles was proclaimed with all solemnity, and the march was continued as far as Worcester, where the Royalists met with disastrous defeat.

Whether Sir Robert Bindloss was an active Royalist or not, he certainly seems to have been zealous in the discharge of his duties as a magistrate. Little more than a year after Charles II visited the hall, Sir Robert was urging the exercise of the extreme power of the law against the followers of George Fox. The account of one escape of the founder of the Society of Friends from an assault said to be committed by the servants of Sir Robert Bindloss, may be given in Fox's own words:—

"1652-3. From Lancaster I returned to Robert Widders's, and from thence I went to Thomas Lepers to a meeting in the evening; and a very blessed meeting we had there; after the meeting was done I walked in the evening to Robert Widders's again, and no sooner was I gone than there came a company of disguised men to Thomas Lepers with swords and pistols; who suddenly entering the house put out the candles, and swung

their swords about amongst the people of the house, so that the people of the house were fain to hold up the chairs before them to save themselves from being cut and wounded. At length they drove all the people out of the house, and then searched the house for me, who, it seems, was the only person they looked for; for they had laid wait before on the highway by which I should have gone if I had ridden to Robert Widders. And not meeting with me on the way they thought to have found me in the house, but the Lord prevented them. Soon after I was come in at Robert Widders, some Friends came from the town where Thomas Leper lived and gave us a relation of the wicked attempt; and the Friends were afraid lest they should come and search Robert Widders house also for me and do me a mischief, but the Lord restrained them that they came not. Though the men were in disguise the Friends perceived some of them to be Frenchmen and supposed them to be servants belonging to one called Sir Robert Bindlas; for some of them had said that in their nation they used to tie the Protestants to trees and whip and destroy them. And his servants used often to abuse Friends, both in their meetings and going to and from their meetings. They once took Richard Hubberthorn and several others out of the meeting and carried them a good way off into the fields; and there bound them and left them bound in the winter season. At another time one of his servants came to Francis Fleming's house and thrust his naked rapier in at the door and windows; but there being at the house a kinsman of Francis Fleming's, one who was not a Friend, he came with a cudgel in his hand and bid the serving-man put up his rapier; which, when the other would not, but vapoured at him with it, and was rude, he knocked him down with his cudgel, and took his rapier from him, and, had it not been for Friends, he would have run him through with it. So the Friends preserved the life of him that would have destroyed theirs."[1]

Sir Robert's chaplain at Borwick was Dr. Richard Sherlock, who is described as "a person "of a most pious life, exemplary conversation, of "great charity, hospitality, and so zealous a man "for the Church of England that he was accounted, "by precise persons, Popishly affected and a Papist "in masquerade." Dr. Whitaker writes:—

"It is very certain that during the usurpation the Service of the Church of England was performed, with great effect, in a chapel at Borwick, by an ecclesiastic of the best principles, who lived to see better days, and to be rewarded for his fidelity.

[1] *Journal of George Fox*, seventh edition, vol. i, pp. 143-4.

This was Mr. (afterwards Dr.) Sherlock. . . . In my author's time," continues Dr. Whitaker, citing Lucas as his authority, "about eighty years ago, stood an ancient domestic chapel on a green near the hall, of which, on a visit to the place this year (1819), I could not find either a trace or tradition, and I doubt not that for obvious reasons it has been industriously removed. Being purely domestic it was unendowed, and, according to the restrictions of the canon law, without a bell. Since the accession of the Standish family it appears that no service was performed at this Chapel, but in the latter part of Lady Bindloss's days, the Vicar of Warton usually read prayers and preached here once or twice every year, and not oftener, as the good lady chose rather to afford a good example by attending regularly at the parish church; but in the beginning of her husband, Sir Robert's days, it had the honour of being constantly and zealously served by Richard Sherlock. . . Sir Robert Bindloss returning from his travels, and being in want of a chaplain of his own principles, Mr. Sherlock was recommended to him. This young baronet, like many of the Royalists, professed a high veneration for the Church of England, then in a persecuted and suffering state, while they disgraced its precepts and its discipline by their licentious lives. He had succeeded to a large estate, the income of which he had spent and far exceeded in promiscuous hospitality. Mr. Sherlock, though no Puritan, abhorred prodigality and excess; he saw with deep concern his patron's fortune diminishing, his morals relaxed, and probably his principles undermined by the company which crowded Borwick Hall to partake of the wasteful festivities of the place. To counteract these various courses, he first tried to awaken his conscience by oblique hints and warnings, and, when he found that these had no effect, he addressed a letter of admonition to him, couched in the most respectful terms, but exposing with courage and fidelity the errors of his life and their consequences. Above all, he urged the scandal which such conduct, in an age of hypocritical austerity, brought upon that suffering Church to which he professed himself so much attached. In conclusion, he boldly desired rather that his representations might be attended to, or that he might be discharged from a service which had become so irksome to him; and this, it must be remembered, at a time when the regular clergy were starving, and he himself would not have known where to have procured a subsistence. Sir Robert Bindloss had too much generosity to take him at his word, though it is not unlikely that he wished him in a better situation."

Dr. Sherlock entered into a controversy with one of the principal members of the Society of Friends, Richard Hubberthorne, a native of the village of Yealand, distant about two miles from Borwick

Hall. In 1656, Dr. Sherlock published a pamphlet entitled, *The Quakers' Wilde Questions objected against the Ministers of the Gospel, and many Sacred Acts and Offices of Religion, with brief Answers thereto.* This treatise is dedicated to Sir Robert Bindloss, and one discourse is inscribed to the Lady Rebecca, his wife. In answer to this, Richard Hubberthorne issued a tract entitled, *A Reply to a Book set forth by one of the Blind Guides of England, who is a Priest at Barwick Hall, in Lancashire, who writes his name R. Sherlock, Bachelor of Divinity, but he is proved to be a Diviner and Deceiver of the People; which Book is in answer to some Queres set forth to him by them whom he calls Quakers.* The details of the controversy are now of little interest, and, indeed, Dr. Sherlock seems to have declined to reply to the latter pamphlet.

While at Borwick, Dr. Sherlock "was compelled, "in order to prevent his being silenced by the "governing powers, to decline the literal use of the "Common Prayer, but he digested out of it a "formula of worship as nearly approaching to it "as he thought safe, and constantly used it to the "great edification of his hearers." (*Richmondshire*, vol. ii, p. 312.)

Dr. Sherlock was presented by Charles, eighth Earl of Derby, to the Rectory of Winwick, where

"He was so constantly resident that in an incumbency of nearly thirty years he was scarcely absent from his benefice as many weeks; so constant a Preacher that, though he entertained three curates in his own houses, he rarely devolved that duty upon any of them; such a lover of monarchy, that, like Mephibosheth, he never shaved his beard after the murder of Charles I; so frugal in his personal habits that the stipend of one of his curates would have provided for him; and so charitable that out of one of the best benefices in England he scarcely left behind him one year's income, and that for the most part to pious uses."

He died on the 15th of June, 1689, aged 76. By his will he gave £30 to the poor of Borwick, and

his memory, in the time of Lucas, the historian of Warton, was "yet precious in this parish."

After the Restoration of Charles II, Sir Robert Bindloss was engaged in the prosecution of Roman Catholic priests in Lancashire. The following is an abstract of a letter written by Sir Robert to the Earl of Derby, dated at Borwick on the 8th of December, 1662 :—

"Sent a letter addressed to John Seddon, now prisoner in Lancaster. At first he disavowed any knowledge of the writer. He is in prison for refusing the oaths of allegiance and supremacy. Is a member of a church of 900 still meeting at Bishopsgate, is a dangerous fanatic, one of many sent from London to stir up a second Rebellion.

"Encloses examination of John Seddon. Lived in London nine years. Came to Warrington on his marriage a year ago. Wrote to the congregation in Duke's Place, London, to know whether he might join that in Warrington, of which Wm. Booth, now prisoner in Lancaster Castle, is preacher, there having been some defection amongst them. Knows the signatures of Nat. Strange, John Ward, and S. Evans. To the letter he received a reply, but to none of the others. Thinks it was partly written by Hen. Preston a Schoolmaster."

On the 24th October, 1672, Sir Robert signed the declaration that there lay upon him "no "obligation from the oath commonly called the "Solemn League and Covenant, and that the "same was in itselfe an unlawful oath and imposed "upon the subjects of this Realme against the "knowne Laws and Liberties of the Kingdome." On the same day Sir Robert was elected mayor of the borough of Lancaster; but, owing to ill-health, retired from the office in the following April. A copy of the letter announcing his resignation is preserved amongst the records of the Corporation of Lancaster :—

"To the Aldermen and Councell of this Burrow Towne of Lanc[r]

"These

"Gentlemen

"I give you thanks for your respecte unto mee but as my condition is at present I am not able to serve you and the

rest of your towne as I could heartily wish, (the extremity of my distemper remaining still upon mee.) Out of my true affeccons therefore to you I wish and advise that for the more speedy carrying on of your Townes affaires you wold please soe farr as your Constitucons of your Towne will enable you to electe a new Maior in my stead. And in soe doing I shall willingly acquiesce. And when God Almighty shall please to give me strength and ability I shall be ready and willing to doe you any friendly office as formerly. I wish you good successe in all your proceedings. And shall ever remaine,

"Gent^n^

"Yo^r^ assert friend to serve you

"April ye 6, '73." "Robt Bindlos.

Sir Robert died in 1688, and was buried in Warton Church. By his wife Rebecca, daughter of Sir Hugh Perry, he left one daughter, Cecilia, who married William Standish, of Standish. The settlement on this marriage, dated the 16th of August, 1697, includes the manor of Langtree, lands in Coppull, Duxbury, Woolston, Martin's Croft, Woolston Moss, "and all cannal mines or "coal pits" in the township of Shevington, the Rectory of Garstang, and Borwick Hall. The Borwick estate is described as "all that ye Mannor "or Lordshipp or reputed Mannor or Lordshipp of "Borwick with the appurtenances in the said "County of Lancaster and the Capitall message "called Borwick Hall with the Demesne lands, "Water-corne Mill and Appurtenances thereunto "belonging scituate lying and being in the parish "and precincts of Borwick, Warton and Hutton "in the said county of Lancaster." The lands were settled upon Cecilia Bindloss during her life, with remainders over.

The issue of this marriage was three sons—Ralph, Edward, and William—and several daughters. The eldest son, Ralph, was "out in the "Fifteen." The Stuart force had advanced to Preston,[4] its last halting place, where, on the 10th

4 An old tenant on the Borwick estate used to say that he remembered an aged woman declare that she saw the Scotch army drawn up not far from

of November, Ralph Standish joined its ranks. Three days later Preston surrendered, and Ralph Standish was one of the unfortunate troop of gentlemen who, under the charge of a cavalry escort, and enduring all the hardships of winter, travelled wearily to London, to be tried for loyalty to the Stuart line. For six months the owner of Borwick Hall lingered within the walls of Newgate; and, on the 16th of June, 1716, he was brought up to answer a charge of high treason, and convicted. The sentence, however, was never carried out, and after another year's imprisonment he was released.[5] His mother, Cecilia, the daughter of the last Sir Robert Bindloss, of Borwick, was still living. She therefore presented a petition "to "the Hon'ble Comissioners appointed by Act of "Parliament made in the first year of his Majesties "Reign entitled An Act for appointing Comis- "sioners to enquire of the estates of certain traitors "and of Popish Recusants and of estates given to "superstitiouse uses in order to raise money out of "them sev'ally for the use of the Publick."

The petition was entitled—"The Claime of "Cecilia Standish of Borwick in the County of "Lancaster widow to and out of sev'all mannours "messuages Lands tenemts and Hereditaments of "Ralph Standish late of Standish Hall in the said "County of Lancaster Esq. being a p'son attainted "of High Treason."

The petition recites a settlement dated the 16th day of August, 1697, and made between William Standish (then since deceased) and the claimant, his then wife, Dame Rebecca Bindloss of Borwick

the hall, and that when they perceived some people advancing over the rising ground between that spot and Lancaster, they placed themselves in battle array. The war cry of the Highlanders was "Claymore," and it is not improbable that the field may derive its name—"Clamara"—from this circumstance."

5 Ralph Standish was found guilty of high treason at Westminster; since removed into the custody of a messenger, in order for a pardon. (Patten's *History*, second edition, p. 147.)

Hall, widow, the mother of the claimant, Ralph Standish and Mary Standish, children of William Standish, and Thomas Wilson of Wrightington, of the first part; the Right Hon. Lord George Howard and Lady Philippa Howard, his sister, children of the Most Noble Henry late Duke of Norfolk, deceased, of the second part; William Lord Fitzwilliam, Baron of Lyford in the Kingdom of Ireland, Sir Henry St. George, Knight, Clarencieux King-at-Arms, Charles Townley of Townley, Edward Warren of Duckley, William Dickonson of Wrightington, Esquires, and Charles Mawson of the parish of St. Clement Danes in the county of Middlesex, gentleman, of the third part; Reginald Brittand, Serjeant-at-Law, and William Hoghton of Park Hall, of the fourth part; and Thomas Hey of the parish of St. Dunstan's in the West, London, gentleman, and Thomas Mawson of the parish of St. Clement Danes aforesaid, of the fifth part.

Under this settlement the manor of Langtree, Langtree Hall, the Holt in Coppull, lands in Duxbury, the manors of Woolston, Hernhead, and Martinscroft, and Woolston Hall, with other property in those townships, "Cannal Mines or "Cannal Pits" in Shevington, "and also all that "the Mannor or Lordshipp or reputed Mannor or "Lordshipp of Borwick with the appurtenances in "the said County of Lancaster and the Capitall "Messuage called Borwick Hall with the Demesne "Lands Water-corne Mill and appurtenances "thereto belonging scituate lying and being in the "parish and p'cincts of Borwick, Warton, and "Hutton in the said County of Lancaster," together with the Rectory of Garstang, were settled upon the claimant during her life, as her jointure.

The petition concludes—"Your claimant prays "that such an entry may be made by the said "Comissioners of this her claim unto and out of

"the estate of the s'd Ralph Standish her son "who now stands attainted of High Treason in "such manner and form as by the aforesaid Act is "in that behalfe directed appointed and required."

The petition, signed "Cis. Standish," apparently had the desired effect, as the claimant remained in possession of Borwick Hall until her death, on the 19th of January, 1729-30.

Ralph Standish, her son, married Lady Philippa Howard, daughter of Henry, sixth Duke of Norfolk. The eldest son by this marriage died in the lifetime of his father, leaving two children, who died in infancy. All the other children of Ralph and Philippa Standish died unmarried, except a daughter, Cecilia, who married William Towneley of Towneley. The issue by this marriage was three sons—Charles, Ralph, and Edward—and a daughter, Cecilia. Charles, the well-known antiquary, died unmarried in 1805; Ralph, who inherited Borwick on the death of his father and mother, died without issue; and Edward, the youngest, died in 1807. Cecilia Towneley married Charles Strickland of Sizergh; and their son, Thomas Strickland, inherited the Borwick estates. Thomas Strickland married Anastasia, eldest daughter and co-heiress of Sir John Lawson of Brough Hall. The Borwick estates became the property of Thomas Strickland, the younger son by this marriage. This Thomas Strickland left issue, Walter Charles Strickland and Henry Charles Strickland, by the elder of whom Borwick Hall was sold, in 1854, to George Marton of Capernwray Hall, whose son, George Blucher Heneage Marton, is the present owner.

Borwick Hall stands on rising ground, overlooking the valley of the Keer. To the west is the bold outline of Warton Crag; to the east are the hills dividing the Keer valley from that of the Lune; and to the south-west lie the waters of

Morecambe Bay. The lodge abuts on the old high road from Carnforth to the village of Borwick. Over the archway is a stone, on which are carved the initials of Sir Robert Bindloss and his wife Rebecca, with the date 1650. Adjoining the lodge are the long range of buildings now used as barns, but which tradition alleges were originally erected to afford accommodation for the packhorses of Christopher Bindloss, on their way from Kendal to London.

The gateway of the lodge opens into a grass-grown court, on the north of which stands the hall. The front of the building comprises three projecting bays and a massive square tower. A broad flight of stone steps leads up to a terrace extending the whole length of the hall, the main entrance to which is opposite the steps. On entering, a door on the left leads into the dining hall, lighted by three large windows, and panelled all round to within a few feet of the ceiling. The fireplace bears the initials R.B. The long oak table, said to be the one in use when Charles II visited Borwick, is still in the room. Beyond the dining hall are two smaller rooms. The panelling in the front room was removed a few years ago; the other room is devoid of decoration. A panelled staircase leads to the drawing room, a large and well-proportioned room, extending over the dining room and entrance. On the same floor is a suite of panelled rooms, one of which has evidently been used as a chapel. The upper story is divided into small attic chambers, in one of which—panelled to the ceiling—tradition avers that Lord Clarendon wrote part of his history of the Great Rebellion. The staircase leads to the battlemented roof of the square tower, which commands an extensive view of mountain and plain, river and sea.

At the east end of the hall are the ruins of walls and mullioned windows, covering a considerable

extent of ground; but at what date they fell into decay is not known. A wing projects northward from the east end of the hall, and behind the main building is a picturesque gallery, the appearance of which has recently been marred by the insertion of a modern sash window. Eastward of the hall runs a brook, and beyond again the ground rises in terraces, where, under the shade of lofty trees, the cavaliers of Sir Robert Bindloss's time passed many an idle hour.

For many years now the hall has been uninhabited, and is consequently falling out of repair. It stands melancholy in its solitude, the silence only broken by the visitors who come to gaze on the former home of a family which, in its day, played its part in Lancashire history, but whose name and habitation are now almost forgotten.

Mention may be made here of a piece of vandalism which occurred within recent years to the tombstone of a member of the family connected with Borwick. Francis Bindloss married Cecilia, daughter of Thomas West, Lord de la Warr. Some of her family seem to have settled in the neighbourhood, and one of them was buried in Warton Church. His tombstone was in the floor of the nave, and bore upon it the arms of West—*Argent, a fesse dancettée Sable*—with the epitaph, which I copied some four or five years ago, *Hic jacet Dominus Nathaniel West praeilustris Domini Nathanielus West filius natu maximi et illustrissimi Domini Thomas West Baronus de la Ware ex fratre nepos obiit xvij Kalendis Februarii ab Incarnacionis Dominicae Anno 1670.* The interior of the church was restored in 1892, and instead of this and certain other monuments being carefully preserved, they were actually sold, to be used for flags for footpaths in the village! The above tombstone was sawn in half; the upper portion, bearing the arms and part of the inscription, forming one of the flags in the path leading up to a house at the north end of Warton. How comes it that, notwithstanding all the formalities necessary to obtain a Faculty for the "restoration" of a church, such ruthless desecration can be carried on without a word of objection on the part of the authorities of the church?

S. HELEN'S CHURCH, SEPHTON.

By the Rev. G. W. Wall, M.A.,

Rector of Sephton.

Read 7th March, 1895.

PREVIOUS LITERATURE ON THE SUBJECT.

THOMAS PENNANT, the antiquary and "tourist," supplies in the year 1773 some brief information regarding Sephton. The church and parish are, of course, mentioned at some length in Baines' *History of Lancashire;* and some account is given of it in a small book styled *A brief Historical and Descriptive Account of Sefton Church*, published in 1819, and dedicated by its author, "Thomas Ashcroft, Esq., of Lydiate," to the Rev. R. R. Rothwell, Rector of the parish at the time.

In the year 1822, a certain R. Bridgens, an architect by profession, living for several years at Liverpool, published in London a large folio volume, dedicated "to the Rt. Honble Earl Sefton." The work contains little letterpress, but consists of drawings of the interior and exterior of the church, and of the screens and bench ends and details of the carving, as they existed in the year 1818. The author remarks, that since the earlier date the church, so he had been informed, had undergone "considerable repairs and some alterations." This

work would possess more value if greater dependence could be placed upon its correctness; but in some instances the draughtsman appears to have trusted to a defective memory, and in others to have drawn upon his imagination. His ground plan does not indicate any northern opening either of door or window in the "revestre," though the exterior view shows a south window; nor does it place any window in the tower, or at the west end of the south aisle. His interior view shews the Molyneux brass in a position which it does not at present occupy. He places at its foot a brass of three children, of which no trace remains, and omits the coats of arms, at present sufficiently obvious. His drawing shews no side galleries, but a blocked-up tower arch with a western gallery, in which it is probably correct. A small square-headed window is shewn in the north aisle, which is probably a misplacement of the square-headed one now existing. It shews the stalls as if paved with stone, and a flight of steps descending from a nave at a higher level into the chancel. The present levels would seem to put such steps out of the question. His concluding plate is styled "a composition." In it two knights in armour, standing amidst the ruins of the church, anxiously contemplate one of the mailed effigies which it contains. The oak tracery of a screen is standing, but the font and a bench-end, with its "poppy," lie uncared for on the ground. The work is painstaking and interesting, but it cannot be relied upon as an authority.

A more extended history of the church and parish appeared in the year 1893. This "descriptive "and historical account" is the joint work of "W. D. Caröe, M.A., F.S.A., F.R.I.B.A., and "E. J. A. Gordon," and is copiously illustrated by engravings. It contains an account of S. Helen's

ST. HELEN'S CHURCH, SEPHTON.

Church, and of many matters of antiquarian and archæological interest connected with the parish and neighbourhood of Sefton; and not only quotes, but in many instances reproduces the contents of ancient documents and charters calculated to throw light on the working of the social machinery in by-gone centuries. In matters of more recent date, this volume supplies full information as to the proceedings of a body which styled itself "The ancient and loyal Corporation of Sephton," more commonly known as "The Mock Corpo-"ration." The late Rev. Engelbert Horley, M.A., Rector 1871-1883, took a lively interest in the records of the sayings and doings of this association, and, by collecting and editing them as they are now presented in print, has preserved a very life-like picture of a curious phase of social life, and of men and manners as they appeared between the year 1780 and the cessation of the chronicles, if not of the existence, of this jocose and merry-making self-styled corporation, in 1798.

SUCCESSIVE CHURCHES ON THE SITE.

Whether or no a Norman church formerly stood at Sephton, on any portion of the site of the present building, is a matter only to be inferred from a few traces which seemingly exist. Our great Norman cathedrals were built much about the dates 1150-1180, and Norman work was followed by Early English before the close of the twelfth century. A certain "Richard, parson of "Sefton," is mentioned in a deed which internal evidence assigns to the year 1204 or thereabouts. It goes without saying that this "parson of Sefton," who seems to have had a taste for litigation, must have had a church in which to officiate; and as his dispute with the monks of S. Mary's, Lancaster, was arranged in the year just named, that building

must have been in existence at Sephton some twenty or thirty years only after the date of the erection of some of our finest examples of Norman architecture. The remains of a Norman doorway at Aughton, and of a Norman window at Ormskirk, render it perfectly possible that a Norman building stood at Sephton also, at an early date. The tradition locally current, that it was founded in 1111, may be dismissed as unauthenticated, and rests probably on a misinterpretation of an I.H.S. carved above the arch of the south porch. It is most improbable that the builders of the sixteenth century porch would place upon their work the merely traditional date of a vanished building.

The Norman church at Sephton has disappeared, but in the angle formed by the junction of the western wall of the porch with the wall of the south aisle, a stone is built into the wall which evidently formed at one time part of a diapered surface, wrought by the hands of a Norman mason. The shape and diagonal tooling of many of the stones built into the east wall of the north aisle seem also to indicate a Norman origin, and another fragment of diaper occurs in the interior, high up in the wall of the south aisle, to the east of the parvise door. Some large blocks of red sandstone in two courses—the lower one squared and tooled, the upper one much injured—are visible at the base of the interior of the tower, beneath its west window. These appear to be anterior to the Decorated work, and are possibly the remains of a stone bench, and are certainly evidence of some description of an early building.

As no trace of Early English work exists in the church, it may be assumed that the Norman church stood through the Early English period, until it was supplanted towards the end of the thirteenth century by a Decorated building, which in its turn

gave place to the work of late fifteenth century masons. The relaying of some flags near the western face of the chancel screen, in the year 1893, disclosed a red sandstone wall of considerable thickness running north and south, at some little depth below the present surface. The similarity of material would seem to point to some connection as regards date and builders between this wall and the courses in the tower. A sandstone floor is also to be found lying at some depth below the oaken flooring of the choir stalls, and presents the appearance of having formed the floor of some early building.

The place of the Norman church was taken by a Decorated building, of which some substantial portions still remain. The tower, and a portion of the north aisle at its western, and more especially at its eastern end, enable us to conjecture what manner of building the whole structure was. It probably occupied much the same site as the existing church, but had not quite the same axis. It had a high-pitched roof, the slope of which is indicated by the weather moulding, visible from the interior on the eastern wall of the tower, and which also shows that the present nave stands rather more to the south than did the earlier one. The spire, where it rises from the tower, had the same turrets at its base as now, but they are shewn in old drawings as simple cones, devoid of the crocketted pinnacles placed upon them by later hands. An examination of the plinth and base mouldings of the tower where they appear in the church at the west end of the south aisle, leads to the conclusion that they were originally carried straight onward to the east, and that the Decorated church had no south aisle; but that its high-pitched roof, starting from the tower, terminated eastward by the nave and chancel gables, resting upon

a south nave and chancel wall. This wall was probably pierced by either arched or square-headed windows, having flowing tracery, and filled with yellow stained and *grisaille* glass. The north aisle formed a part of the original design, and was erected at the same time as the Decorated nave, and, as it would seem, with stones taken from a preceding Norman building.

But if the Norman church was swept away by the builder of Decorated date, his work in turn fared nearly as badly at the hands of the Perpendicular architect. The carrying of the weather-moulding of the nave roof slightly beyond the northern limit of the tower wall, is an indication that the north aisle had a gabled roof of its own, which is confirmed by the height of its eastern window. Some corbels in the northern wall, above the square-headed window, were evidently intended to carry the roof timbers; but whether they were designed to be simple blocks, or, like the corner one, to have a step-like form, is not so clear, though the latter appears most probable. This north aisle exhibits an architectural declension as its construction is carried westward. It has been repaired with Perpendicular work of an earlier period than that of the nave, consequently, it may be inferred, while the Decorated nave was still standing. Beyond the square-headed window westward, it has apparently undergone successive and intermittent repair, rather than systematic reconstruction. The east window is an interesting example of Decorated work, as is also the square-headed one; but the latter has undergone some unskilful repair, while the former stands urgently in need of careful restoration. The next window was evidently also square-headed, as probably were all the windows, but the lintel has been removed, and replaced by a fifteenth century arch. An

inspection of the exterior of the north aisle wall will shew, by the alteration in the courses of the stones, and by their size and materials, how far the existing walls date from the Decorated period, and where the late Perpendicular work commences. The plinth from the tower eastward was seemingly spared by the Perpendicular rebuilders, who either raised their walls upon it, or reset it upon a new foundation. The corner buttress eastward is Decorated, the next very recent, the next fifteenth century work, the next two modern, and the western corner one late fifteenth century. The parapet and flat roof are also of the same date.

Modern builders and restorers only are generally credited with a destructive vandalism, but a slight examination will shew that here the fifteenth century masons shared the same failing. A filleted fragment, probably of a mullion, and of Early English character, is built into the cill of the second window of the north aisle; while another fragment of tracery, taken either from a window or, possibly, from the canopy of a niche, is embedded in the south aisle, in the cill of the third window. The destruction of the body of the Decorated church was complete, and the builders of the existing nave and chancel utilized its stones in their rising walls. A portion of a window label, identical in shape with the label of the windows of the topmost stage of the tower, appears upon the exterior of the western wall of the north aisle, probably in its original position; but the window itself has been replaced by one of far later date, not quite in the same position. The stone-work of this window had become so decayed, that it was found needful to insert an exact *replica* in new stone, in 1895. The western window of the tower, although of the Decorated period, may yet not be the original one, as the tracery, carved out of a

single stone, which fills its head, has not been planned to fit the mullion with which it is connected.

A square recess is to be found in the western wall of the tower. This may have been an aumbrey or cupboard, intended to receive the requisites for the administration of baptism. Two other recesses —the one in the northern, the other in the southern wall—extend within the thickness of the wall for some distance eastward beyond their openings. These recesses have been grooved, as if to receive a shelf, but no satisfactory explanation has ever been brought forward, either of their peculiar formation or of the purpose which they were intended to serve. In the present clock room, where some massive corbels support the belfry floor, a curious funnel-shaped opening, of square section, pierces the eastern wall. This, now blocked up, would, if open, command a view of the chancel, and may have been intended to enable an occupant of the chamber to observe the celebration of the Mass, so that he might sound one of the bells at the fitting moment. On the southern side of the tower, between the tower arch and the recess, some faint vestiges were found, on the removal of the whitewash, of a flowing foliage pattern executed with some red material, and may yet be indistinctly traced. At some recent period a sloping mass of stone has been raised against the whole width of the south side of the tower, apparently as a buttress. A portion of the spire was blown down in the year 1802, and rebuilt. Its eyelet holes, and the initials of the churchwardens at the time, graven in a lofty position, may be referred to the same date. On the northern side of the tower is a gurgoyle, one of the grotesque imaginings in which the old masons occasionally indulged with a free hand.

SEPHTON CHURCH: THE TOWER ARCH.

The north aisle, in the eastern and Decorated portion of its interior, contains in its eastern wall a piscina, or water drain, into which the ablutions of the vessels employed in the Mass were poured. This possesses two peculiarities; the one that its basins are not pierced nor connected with any drainage, the other that it presents the unusual feature of having two basins instead of one. It possibly had a shelf at the back, which has disappeared. Two holes in the wall above it—the one plugged with the remains of a piece of oak, the other with a stone—suggest the existence at one time of a bracket, possibly supporting the image of a saint. A few faint lines, scarcely visible, still remain upon a thin coat of plaster on the wall above the piscina, and indicate the former existence of a fresco painting. They suggest the folds of a trailing robe, but nothing further is decipherable.

Immediately below the eastern window cill, two other holes appear to have received the supports of an altar slab or shelf. On the removal of the whitewash, two loose stones were found to conceal a cavity hewn out of the thickness of the eastern wall on its northern side. This cavity, which was filled with loose fragments of clay, may have had a wooden aumbrey inserted in it. A recess in the northern wall contains the effigy of a knight, but the connection between the two is evidently accidental; the effigy is of far earlier date than the arch, which has been cut into in order to admit the figure. This recess, which has some peculiar mouldings, may have been intended either to cover a founder's tomb, or to serve as an Easter sepulchre, in which the Host was deposited from Good Friday until Easter Morning.

It is questionable whether the small doorway in the north aisle occupied its present place when

the Decorated aisle was built. It certainly was a doorway in some part of the Decorated church, possibly the "priest's" door in its chancel; but the severance of the Decorated plinth without any return of its mouldings, suggests that the insertion of this doorway in the northern wall was an afterthought of later builders. Viewed from the interior, it seems to form an integral portion of the walling, which strengthens the surmise that the Perpendicular builders raised their new walls upon the old plinth; but having cut through it to form an entrance, proceeded to build in the jambs and arch of a doorway taken from some other site. The intended purpose of several tunnel-like openings, some inches square, carried through the thickness of the north wall, closed at the exterior but still open within, is not obvious. The remains of some interior cornice shew that the north wall has undergone several alterations, the nature of which it is difficult to define.

THE PERPENDICULAR CHURCH.

While the existing portions of the Decorated building seem to have had incorporated into them fragments of work possibly of Norman origin, the sixteenth century Perpendicular nave, aisle, and chancel shew evidence of having been very largely constructed out of the materials of an immediately preceding church. It is perhaps easier to form a notion of the general aspect of the Decorated church, although it has all but disappeared, than to solve some puzzles which present themselves in the later building. Anthony Molyneux, a Rector, is of opinion, in his will, dated the 13th of October, 1553, that his "successors cannot in conseyence "requyer any dylapidac'one ffor Sefton," owing to the fact that he had "made so greatt coste of y^e "chauncell and revestre." The "dilapidac'one"

may refer to the north aisle, but the restrictive phrase is hardly the language of a man who had raised the whole building. Probably he found the arcades already erected by some unrecorded builder of the early part of the sixteenth century, and, by the addition of the sacrarium and "revestre," only completed a church which had at least a south aisle in the year 1528. The appearance of the interior of the church must in his day have been more imposing than at present, inasmuch as it was loftier, and probably unobstructed.

The soil of the south chapel was shewn, by an excavation made in 1893, in connection with the erection of the organ, to be made ground, loose and sandy, in which the bases of the pillars were buried to a depth of two feet. In connection with the question of earlier and later floor levels, it must again be noticed that a sandstone paving lies beneath the stalls on either side of the chancel, at a depth of two feet six inches below the present level of the chancel pavement, and one foot beneath the base of the columns of its arcade. No trace of the pavement on which the columns stood remains, unless it is in the present floor uplifted from an earlier level. The cavity below the stalls forms a narrow passage-way. The one on the north is walled on either side with dressed ashlar blocks, loosely set in courses; and the stone step in the chancel at the division of the stalls is supported from below by blocks of stone, placed in a manner which bears the appearance of a hasty and rough temporary expedient, and is by no means suggestive of the hand of a skilled workman. The pavement was, until very recently, concealed by soil some inches in depth, which has now been cleared away.

Ashlar walls are found only on the south and west sides of the corresponding passage on the

south side of the chancel. Of these nearly every stone bears a sharply cut arrow head as a mason's mark; but upon the lowest course, which is apparently older work, either an X or a right angle —marks found on the walls of the south aisle— occur. The base of one of the chancel columns is to be seen at the eastern end of the passage, far below the level of the present floor. From its northern side, and resting upon the pavement, springs a large brick arch, which runs east and west and covers a large vault, its crown lying immediately beneath the flags of the chancel floor. A layer of bricks upon the passage floor, between it and the ashlar wall to the south, is evidently intended to receive and transmit its thrust. Three dates are here indicated: the date of the pavement, of the ashlar that was subsequently raised upon it, and of the arch abutting upon the wall. The pierced quatrefoils beneath the stalls have been set upon the curve of the arch, and are wedged up by a rough stone walling.

It is difficult to imagine what the condition of the chancel could have been when the bases of these columns were visible. It is only evident that the floor of the sixteenth century church lay at a considerably lower level than the present one, and this again above an earlier floor; but no information has been handed down as to who it was who raised the containing walls, or brought in the mass of soil now between them, or utilized it for interments. The present level of the piscina in relation to the floor of the north chapel, and the stunted appearance of the arch over the recumbent figure in the north aisle, both supply additional evidence of the raising of the floor, at some unknown date, above its earlier level. The three steps up to the sanctuary must either have been raised to their present position simultaneously with the raising of the chancel floor, or

their continuations downward have been either removed or buried in the soil; but the comparatively recent formation of vaults below the sacrarium causes its original level and condition to be now a matter of the merest conjecture.

In the south wall of the sacrarium four niches are placed beneath a linear moulding, which is higher than the cill of the window. The labels of the arches above the niches terminate in carved heads, which bear a strong appearance of being portrait sculpture. A block of stone having slight mouldings is placed in the easternmost niche, and forms a credence. Near, and above it, a small hole or recess is to be found in the wall, the character and purpose of which is uncertain. On the removal of the whitewash, in 1891, the back of each niche was found to be thickly coated with a black and hard cement, while the sandstone wall had been roughly hacked with a pick, in order that the cement might hold. It is inexplicable why it was applied at all, but the damage done was so glaring and unsightly, that the back of each niche had to be refaced; the solitary instance in the removal of the whitewash in which a new surface was put upon the walls. It will be observed that the moulding at the back of each niche stops short at the spring of the arch.

The sedilia are now placed at so high a level above the sanctuary floor, that as seats they are practically useless. If only three steps originally led to the sanctuary from the early level of the chancel floor, they would have been more useless still. That the existing three steps are only the remains of a longer flight, continued both upwards and downwards, appears improbable; and the inference remains that the sedilia are not now in the position which they originally occupied. Some curious grooving upon a stone near, and to the

west of the sedilia, is said to have resulted from the sharpening by archers of their arrow-heads. In some other churches there is a strong presumption that stones on the exterior have been so employed. The stone in question may have been on the outside of the earlier church, and have been built-in in its present position. Other stones in the church seem to have been transferred from the exterior, as traces of ivy-roots are to be found within their hollows. A square aumbry has been formed in the thickness of the wall on the north side of the chancel. Externally, some mouldings of an unusual character form a kind of canopy, of which the finial has been destroyed. These mouldings, however, bear masons' marks which occur on the inner west wall of the porch. Another instance of the transference of a stone to another position, is afforded by a stone now placed high up in the clerestory wall, above the westernmost column. It bears a rudely frescoed face, which probably formed a portion of some large design. Traces remain which have been conjectured to represent part of a coif of mail.

The existing nave stands rather more to the south than, and its axis somewhat diverges from that of, the Decorated church, and an examination of its apparently temporary juncture on the south side with the tower, against which its arcade merely abuts, will lead to the conclusion that the removal of the tower was contemplated, had not the work of rebuilding come to a sudden standstill. The lines of the string-courses shew a slight convergence of the arcades towards the west.

A small room or parvise, possibly intended to be used as a chamber by a chantry priest, is situated in the upper storey of the porch. Access would appear to have been gained by means of a wooden staircase in the south-west angle of the aisle,

ending at a platform before the door. The sockets of the joists which carried this landing still remain. The bases of the pillars of the nave arcade are concealed, as in the chancel, by the raising of the floor level. The ceiling of the porch, which forms the floor of the parvise, is formed of massive beams of oak, enclosing panelled spaces. It probably is a type of what was, or was intended to be, the ceiling of the nave, aisles, and chancel, but a whitewashed boarding conceals the nature of their construction. An examination of the wall of the arcade in the south aisle has disclosed holes to receive the ends of beams, but now filled up with brick: an evidence of a change in the formation of the roof.

Whatever other portion of the church may have been built or completed by Anthony Molyneux, he distinctly claims the vestry as his own work. The only access to it from within the church is by a doorway on the south side of the east wall of the sacrarium, which does not appear to be in its original condition. The present outer door is toward the south, and has taken the place of a window, similar to the one in the porch, while the old doorway, strangely placed to the north, has been partially blocked up, and a window inserted in its stead. The window in the east wall of the vestry is both modern and unsightly.

The original mullions and transoms of the east window of the chancel were removed in 1870, and replaced by modern tracery, in which stained glass has been inserted, as a memorial to a former rector, the Rev. R. R. Rothwell. The old cill and the lower portion of the old mullions still remain, but are concealed behind the modern classic panelling. The lofty windows to the north and south of the sacrarium, although of late workmanship, are not devoid of a measure of sober dignity. The

two windows toward the east in the south aisle retain their original stonework and iron saddle-bars, but the stonework of the remaining windows has been renewed. A comparison of the old and new small lights in the top compartments of the aisle windows will shew how completely the modern workman has failed to grasp the niceties of form which give a distinctive character to the work of the earlier mason. The tower appears at one time to have been floored across at no great height from the ground, and its arch was boarded up, and further blocked by an organ and organ gallery, until the year 1893, when the tower was opened out to the church, its walls cleaned and restored, stained glass placed in the western window, and a panelled roof of English oak upon the old corbels put in as a memorial of Mrs. S. Rothwell, the cost being defrayed by Mrs. Birchall and Mr. R. R. Rothwell, the plans being most kindly prepared by Mr. Edward W. Cox.

In the year 1891, a commencement was made of the removal of the whitewash, which had disfigured the church probably from the seventeenth century; and the work was carried on until the unsightly coating had entirely disappeared. The pulpit originally stood against the middle pillar of the north arcade, where the marks left by its removal are still visible. Other marks upon the pillar immediately opposite may indicate the former existence of a bracket for the support of an image, but this, in the absence of any record, is a matter of surmise.

No doubt can exist that the church, and more especially the chancel, has been much despoiled. Its hangings have been torn down, its frescoes obliterated, its stained glass demolished, its brasses broken, its monuments defaced, the fabric itself in places injured; yet notwithstanding the handiwork

of the iconoclast, and of the soldiers of the Commonwealth, it still remains a noble witness to the piety and liberality of an age gone by.

MASONS' MARKS.

Various small devices cut upon the face of many of the stones of a mediæval building are generally passed by unnoticed by the majority of those who visit it, or, if observed, are regarded as the meaningless work of some idle hand. These incised figures have, nevertheless, been intentionally made, for a purpose, and possibly with a meaning, which has long been closely investigated by the students of "masons' marks." These marks are to be found on buildings of every age, and in every country. With a strange continuity and similarity of form, they have been cut upon their handiwork by known and unknown, by Egyptian, Oriental, Greek, Roman, and mediæval masons. Modern masons still employ them, but with a prosaic object, in a different position, and, though with a vague respect, in ignorance of any secret meaning which they may have heretofore conveyed.

The earliest regular use in this country of masons' marks began about the eleventh century; and as the various styles of architecture succeeded one another, these marks increased in number, and underwent corresponding variations. The marks appear to have had differing origins. Some bear a resemblance to various religious symbols; some appear to be alphabetical in character, some numeral, many geometrical; and others rude representations of various objects, among others of masons' tools. Their dimensions range from one to three inches, and frequently vary in accordance with their position. The same mark will be found of full size upon a stone in the wall, but of much smaller dimensions upon another in a

moulding. An inspection of *Euclid's Elements* will give a general notion of their appearance, and some of them are identical with the figures of some of his propositions. The circle is conspicuous, however, by its absence; a curve is of rare occurence, but an angle is invariably introduced.

Examples of these marks occur in abundance at Sephton, and may be described as the simple angle, either right, obtuse, or acute; two triangles placed in hour-glass position; the five-pointed star; portions of the pentagon; a bisected angle or arrow head; the same with the bisecting line produced upwards or downwards, or upwards and crossed by a short line, forming a kind of gable cross; a triangle with each side produced in one direction, forming three external obtuse angles; two triangles on a common base; two parallel lines bisected diagonally by a third; a simple X; two figures of X, the one above and resting on the other; an X placed upon its side in the inner angle of an obtuse angle; a W; a W with its upper points touching a perpendicular line; a W with its inner lines produced above and cutting each other; an N or *Z*; a figure resembling the letter A, with concave sides and the apex flattened; a bisected inverted U, the three points touching a base line and resembling a mediæval M; two curves, their convex sides facing each other and joined by a double bar, in the fashion of an H; a peculiar mark on the wall of the north aisle, in the shape of an horizontal line with a curved line resting upon it on its extremities, having at one end a reversed C, and at the other a crook or hook. An anchor is also to be found.

These various marks can be easily identified by a careful inspection of the jambs of the two Decorated windows of the north wall, the piscina, the mouldings of the chancel aumbry, the wall

above the sedilia, the east wall of the south aisle, the arches of both nave and chancel, and the porch. Masons' marks can also, with the help of a glass, be seen in abundance upon the clerestory walls; where, as they usually occur most frequently on the lower courses of a building, they supply an indication that the existing nave and chancel have been constructed largely out of material furnished by the demolition of an earlier church. It has already been noticed that they occur distinctly on the stones beneath the chancel stalls. These marks sometimes appear to be inverted, which may be accounted for either by the position of the mason with regard to his stone, or by the stone having been placed upside down when built into the wall.

Such being the characteristics of these marks, the question presents itself, For what purpose were they made? The saying will here apply, "Many "men, many minds." Some would assert that they form the alphabet, or, like the Chinese characters, are the verbal signs of a universal geometric language, intelligible to the craftsmen of every nationality; or that they express some secrets of construction. Others hold that they merely serve to identify the work of the members of some particular lodge or community of masons, or of some individual mason. The marks appear in many instances to have been handed down from father to son, which will account for the same mark occurring on parts of a building which belong to different periods. Documents are in existence, dating from the seventeenth century, which record the appropriation of certain marks by different individuals.

As the periods when various forms of marks came into use are approximately known, the expert is furnished with a key as to the date of the

workmanship on which they occur, and is able to trace the handiwork of the owner of a mark as he journeyed through the country from building to building. English mediæval masons placed their marks invariably at the centre of the face of a stone; modern masons make them, but merely as a means by which each man may identify his work, on the upper surface of the "bed." Straight lines, like the Roman numerals up to three, sometimes occur. Such are to be found near the sedilia, on the chancel wall, but these strokes probably only indicated to the builder the proper position of the stone. If the observer does not in these marks find "sermons in stones," he may at least conclude that they are not without a meaning, whether occult or practical.

MEMORIAL BRASSES.

Engraved plates of brass or latten came into use as memorials of the dead in the thirteenth century. The continental brasses exhibit both the figure and the background engraved upon a quadrangular plate; the English workers adopted the plan of inlaying the figure and any tabenacle work surrounding it, separately into the stone, or, very commonly, Purbeck marble slab, which supplied a background in itself. An illustration of this latter method is to be seen at Sephton, in the memorial brass of Margaret Bulkeley.

These memorial brasses furnish representations of ecclesiastics in their vestments, of knights in their armour, of ladies in the costume of their day, and of all sorts and conditions of men, of merchants and burghers, in their habits as they lived. Great pains were evidently taken to represent correctly even minute details of vestment, armour, or robe; the fashion of wearing the hair or beard; and the

general personal appearance of the person commemorated. Nevertheless, brasses occur in which individuals are arrayed in dress or armour worn at a period much earlier than the one in which they lived and died. It is difficult now to assign any valid reason for this departure from accepted custom and actual truth. It would be equally difficult to say why, in a day not long gone by, our sculptors chose to clothe their marble effigies of our warriors or our statesmen in the garb of ancient Rome.

A puzzling example of this anachronism is to be found in the brass on the south side of the chancel, which commemorates Sir William Molyneux. While the lower portion of the figure is encased in armour of the time of Henry VIII, the head, neck, and chest are covered with a coif and shirt of mail such as were worn in the thirteenth and fourteenth centuries.[1]

Sir William is represented with his two wives—the first, Jane, the only daughter and heiress of Richard Rugge, by whom he had a son and two daughters; the second, Elizabeth, daughter and heiress of Cuthbert Clifton, by whom he had two sons and one daughter. Bridgens, in his drawing, places a brass beneath the figures, on which three children are represented. This has disappeared, if its insertion was not an error on his part. A shield, with twelve quarterings, is also beneath the figures. The *cross moline* is also engraved upon the knight's breastplate, which is an unusual position. Another plate above the central figure has upon it the *cross moline*, a cap of maintenance with peacock plumes, the motto *En droit devant*, and a representation of the banner or pennon of the Earl of Huntly, taken at Flodden by Sir

[1] See paper by Mr. J. G. Waller, F.S.A., in the Society's *Transactions*, vol. ii, p. 249.

William. Part of the plate has been taken away. On the part which remains are engraved the staves of two banners crossed behind a cap of maintenance; the second banner has disappeared. As no hollow to receive the missing part is found upon the slab, it is evident that the brasses have been relaid. The words *Clanc tout* appear among the heraldic devices upon the banner which remains, and near its point. This, doubtless, was a battle-cry, but its meaning is far from obvious. The knight wears a collar of SS, and both sword and dagger; the ladies wear the "pedimental" head-dress of the period, and each has an ornament hanging from her waist by a lengthy chain. The feet of the left-hand figure are placed in an awkward position, as though by an unskilful artist. Beneath the figures lies a plate with a Latin inscription, which may be rendered as follows:—"William "Molyneux, Knight, Lord of Sefton, bore himself "bravely when thrice sent to battle against the "Scots, during the reign in England of King "Henry VIII. In peace, dear to everyone, he "aided his friends by counsel, the needy by alms. "He had two wives, the first Jane, the only "daughter and heiress of Richard Rugge, Knight, "of the County of Salop, by whom he had "Richard, Jane, and Anne; the second, Elizabeth, "daughter and heiress of Cuthbert Clifton, Esq., "by whom he had Thomas, William, and Anne. "He lived 65 years. He rests here with his fore-"fathers, in hope of the Resurrection. In the "year of our Lord 1548, in the month of July." This date appears to have been altered from 1546 to 1548.

The brasses of Sir Richard Molyneux, son of Sir William by his first wife, Jane, and of his two wives and children, are placed upon an altar-tomb of uncertain date, beneath the south-east chancel

screen, which rests upon the slab, and separates one of the figures from the rest. Sir Richard's first wife was Eleanor, daughter of Sir Alexander Radcliffe, by whom he is said to have had eight daughters and five sons, represented upon a separate brass. His second wife was Eleanor, daughter of Robert Maghull, by whom he had a second family of five sons and one daughter. A defective and misplaced strip of brass contains an epitaph, which, if restored to its proper sequence, would read: "Ye bodyes of Richarde . . . ghte "and Dame Elenore his wyffe." According to Baines, a further strip was until recently in existence, which added, "whose soules God p'don." A plate at the feet of the figures contains the following quaint inscription:—

"Dame Worshope was my guide in lyfe
and did my doinges guyde
Dame Wertue left me not alone
whan soule from bodye hyed
And thoughe that Deathe with dinte of darte
hath brought my corps on sleape
The eternall god my eternall soule
Eternally doethe kepe"

Sir Richard Molyneux was knighted on the occasion of the coronation of Queen Mary, and died in 1568. He is represented as bare-headed, and in the armour of the period. His wives wear long robes beneath long over-gowns, puffed at the shoulders. The sleeves are tight, and probably belong to the under-robe. They wear frills and ruffles, and the head-dress known as "Paris heads," depressed in the centre. This brass marks a decline in the art. The early brasses represented their figures as recumbent, frequently with the feet resting against an animal; the later ones represent a pavement or soil at the feet of the figures; if the latter, often, as in the present instance, with flowers

growing out of it, conveying the idea of an upright and standing position. If Thomas Ashcroft, of Lydiate, was an accurate observer in 1819, the slab on which the brasses are now placed can scarcely be the original one; as he writes of one the surface of which was "nearly covered with "brass ornaments and devices, and round the "border it is evident there have been inscriptions "in brass inlaid."

A brass commemorating Margaret Bulkley lies upon the floor of the church, beneath a window in the south aisle. She was the daughter of Sir Richard Molyneux, who was slain at Bloreheath in 1459. Her elder brother was Sir Thomas, father of Sir William Molyneux, of Flodden fame; and her younger brother, James Molyneux, was Rector of Sephton in 1489. She is represented upon the brass, which is in a good state of preservation, beneath a pinnacled and crocketted double canopy. On either side of it are two shields: of those on the right hand, the upper one is charged with the *cross moline* (Molyneux), the lower with a *chevron between three bulls' heads* (Bulkley); of those on the left, the upper one has quarterly the arms of her first husband (Dutton), the lower a *cross moline*. At each corner of the slab is a circular hollow, which evidently at one time contained a brass, of which the device must remain a matter of conjecture—possibly the symbols of the four Evangelists, in token that the departed died in the communion of the Church. An inscription beneath the canopy and feet of the figure runs as follows:—

"Orate ꝑ aīa Margarete ffilie Riči Molyneux miliꝰ qn̄dam ux̄ Iohīs Dutton Armig⁹ dn̄i de dutton et postea ux⁹ Willmi Bulcley Armig⁹ que hic cātariam ꝑptuam fūdauit ac reddiꝰ 't terras suffiēꝰ ꝑ uno capellão imꝑpetūu dīā celebratur⁹ ac ꝑ aīab3 eiusdem Margarete parētū 't benefactor⁹ suor⁹ exoraturum stabilīīt 't dotauit que obiit xxi die februarii a° dn̄i xv^c xxviii cui⁹ aīe ꝑpicietur deus."

[Pray for the soul of Margaret, daughter of Richard Molyneux, Knight, at one time wife of John Dutton, Esq., lord of Dutton, and afterwards wife of William Bulkley, Esq.; who founded here a perpetual chantry, and established and endowed it with rents and lands sufficing for one chaplain to celebrate for ever; and that he should pray for the souls of the said Margaret, her parents and benefactors, who died the 21st of February, 1528; on whose soul may God have mercy.]

In the window is an inscription—

"of yōr Charity pray for the soul of Marg^{9}ett Bulcley daughter of Ric Molynēx knyght and Wiff unto Johe dutton & Wiłłm Bulcley Esqere Whose goodness caused this window to be made of the will of Sr Rob Pkynson executor^{9} to the said Marg^{9}ett the yere of o^{r} lord MDXLIII^{tii} Which said Marg^{9}ett decessed the xxi^{o} daye of ffebruar^{9} the yere of o^{r} lord MDXVII of Whose saule Jhu have mēy. Amē"

The erroneous date is a later insertion. The executor was "Robert Parkynson," whom she had appointed "chapellayn" and priest of the chantry which she founded. Margaret Bulkley is represented as wearing a "pedimental" head-dress; a long robe, falling in ample folds around the feet, the sleeves wide at the wrist and with cuffs of fur; a girdle, apparently clasped with three roses, from which hangs a chain, having at the end an ornament or tassel; and round her neck a shorter chain, to which is attached a S. Anthony or T-shaped cross, seemingly with jewelled arms. In the neighbouring church of Childwall, on the brass of Henry Norris, 1524, the figure of Clemence, his wife, is attired in a manner strikingly similar, except that she wears an outer cloak, the girdle being identical in fashion.

Some other rectangular brass plates are to be found in various parts of the pavement of the church. On a brass plate at the east end of the south aisle is the following inscription:—

"Here lyeth Elizabeth the fift daughter of Sr Ric^{9} Mollinex Knight & Barronett who married Richard Sherbvrne son and

heyre apparant of Richard Sherbvrne of Stonihurst in the Countie of Lancaster Esqr the 19th of October 1613 and was delivered of a daughter the 30th of June 1615 and died in childbed the 3 of July next ensving which davghter was named Elizabeth who died on Christmas daye in the same yeare 1615."

On a plate in the south aisle, near the brass of Sir Richard Molyneux, is the following inscription :—

"Hic jacet corpus Dñae Mariae filiae Domini Alexandri Barlow de Barlow in comitatu Lancastriae Equitis Aurati uxoris Prænobilis Do Dñi Carill Vicecomitis Molyneux Quae obiit vii^{o} Idus Feb S^{tae} Dorotheae Sacro Año Domini MDCLXI Cujus animae misereatur omnipotens De^{9}"

On a small brass plate affixed to a slab on the north side of the chancel, commemorating Alice Morton, is inscribed—

"Marg^{t}: the daught^{r}: of Jo^{n}: Torbock late Curate of Sephton, died the 16th Jan: 1676."

"Here lyeth ye body of Jo
hn Torbocke clerke M^{r}
of Arts & late Curate
of Sephton who depar
ted this life June ye 12
1675."

And on the adjoining slab, one inscribed—

"Here lyeth ye body of ye Reverend Edward Moreton D^{r} in Divinity & late Rector of Sephton who departed this life Feb^{ii} ye 28: 1674."

This plate is affixed to the slab which covers the grave of his widow, Margaret Moreton, who died in 1699, and was, no doubt, replaced upon the stone after the inscription had been cut which records her death.

THE CHANTRIES.

The wording of the inscription upon the brass of Margaret Bulkley calls attention to a matter connected with the church, and more especially

with her name. A parish church in mediæval times frequently had dependant upon it one or more minor foundations, commonly known as chantries. The purpose which these chantries was intended to serve was the celebration of Mass for the repose of the soul of the founder, and often of the souls of his or her kinsfolk. They were supported either by a permanent and assured endowment, or by payments liable to be withheld or altogether withdrawn, at the will of the founder or of his representatives. They were localized, sometimes in separate buildings, sometimes in chapels forming part of the structure of the church, sometimes in portions of it separated off from the rest of the building by a screen or parvise. Their endowments, in addition to the stipend of the chantry priest, usually provided them with the vessels and vestments required for the celebration of Mass.

Two chantries were founded at Sephton, one of them by Margaret Bulkley. By a deed of enfeoffment she empowered certain "full trusty fryndes" to receive the rents and profits of all her lands, applying them to her own use during her lifetime, and after her death to discharge with them all her debts, and, this done, to apply them to the "fynding and kepyng of an able and honest prist "to say and celebrate Mass and other Dyvyne "s'uyce in the pŏche Church of Sefton at the Alter "of our blessyd Ladye of petye." He was further to pray, she directs, "for the saule of the seid "Margaret, and for the saules of John Dutton and "Will Bulcley Esq. my husbands, for the saules of "my ffader and moder, brethren and susters, my "uncles, the saule of Sr Wyll'm Leyland 'Kngyht, "my nevewe, and all other my p'genyte and good "frynds, and for all Cristen saules for evermore." The deed shews her anxiety that the service of an

able priest should be secured, and not of one of the "Sir Johns" and "Jack Latins," who too frequently discredited their calling in her day. Her choice, made in her lifetime, fell on Robert Parkynson, at the time of her foundation about forty-two years of age. His duties also included the saying of "Mass upon Saynt Margaretts day "yerely for evir afore the ymage of Saynt Margaret "within the said church." Where this "ymage" was situated is uncertain; the altar of Our Lady of Pity was probably in the south aisle. Another qualification which the chantry priest was to possess, was that he should be "lerned to syng his "playn song," and be able "to helpe to syng in "the quere at Matyns, Masse, Evensong, and "other dyvyne S'uyce on festful days." He was provided with a chalice weighing six ounces, a mass-book, and two vestments. The intentions of Margaret Bulkley were, however, frustrated by the suppression of all chantries in 1548; but Robert Parkynson, although deprived, was allowed an annuity from the king of very nearly the full value of his stipend, although the sundry tenements and acres, and the "wynde mylle standing in Thornton," passed into other hands.

The other chantry was founded by Edward Molyneux, Rector of Sephton 1509-1535, in order that the priest should "celebrate ther for his soule." Its first and only priest was Thomas Kyrkeby, who held it until the suppression of the chantries, and was granted "a certain annuity or yearly pension" from the king "to the determination of his life," of somewhat less value than his previous stipend. Both he and Robert Parkynson received a sum equivalent in the present day to about £130 apiece. The Commissioners of Edward VI were unable to lay their hands on either the plate or vestments of the Molyneux chantry.

THE MONUMENTS.

The two effigies of knights which lie in the north chapel are the earliest and most interesting of the monuments in the church. Of these, the one beneath the niche is the earlier, as well as the least injured of the two. Their cross-legged attitude is not a distinctive mark of a crusader, but one commonly used in the effigies of the founders and benefactors of churches, in no way connected with the crusades. Whatever purpose the niche may have been designed to serve, it was not originally that of receiving the figure now placed within it, as its mouldings have been cut away in order to admit the slab. The *cross moline* upon the shield of the figure beneath the canopy, points out that its bearer was a member of the Molyneux family; but an approximate decision as to his identification can be obtained only by the consideration of some other points. The figure is that of a beardless and clean-shaven recumbent knight, having his head supported by cushions, and his feet resting against a lion. He is attired from head to foot in a suit of mail, his head is covered by a hood or *coiffe de maille*, his hands are encased in mailed gloves, having well-defined and separated fingers, and to his heels are fastened "pryck" or single-pointed spurs. He wears over his mail hauberk a surcoat reaching to the knees, which are protected by *genouilleres* or knee-plates. There is an opening in the mail *chausses* on the inner side of the thighs, probably made up with leather, for greater ease in riding. His shield is by his side, and a belt girt around him supports the cross-headed sword which he is in the act of drawing. The shield is triangular, with curved sides, of the later fashion, reaching only to the middle of the thighs. The *cross moline* is not pierced at the centre.

It was a knightly fashion, lasting from the first quarter of the fourteenth century until the first quarter of the fifteenth, to wear both beard and moustache, or what might be called an "imperial." If the clean-shaven effigy is assumed to be a portrait one, the lifetime of its original is consequently excluded from the period lying between 1325 and 1420, and must be placed either before or after it. That it cannot be placed after it, is indicated by the fashion of the armour. Plate armour, towards which *genouilleres* were the first step, came into use about 1310; and as the knight is clad in mail, he may be safely assumed to have lived before that date. It is true that the mailed gauntlet with separated fingers is not generally seen until late in the thirteenth century, but an incised slab at Bitton, representing Sir John de Bitton, with the date 1227, shews the back of the open hand with the fingers both mailed and separate; so that the fingered gauntlet would not appear to absolutely require a late thirteenth century date, or to negative an earlier one. The personal appearance of the knight, conjointly with the fashion of his armour, seem to point to a period ranging from about 1227 to 1310. A Sir William de Molineux was knighted in 1255, and another Sir William de Molineux was also knighted in 1289, by Edmund Crouchback, Earl of Lancaster. To one of the two the effigy must be assigned, and a nearer approach to identification is perhaps impossible.[2]

The triangular shield of the more westward figure bears no device, nor any trace of one having been erased. It is consequently a matter of conjecture

[2] The pedigree in Baines' *History of Lancashire* states that Sir William Molyneux, sixth in descent from the original grantee of Sefton, was knighted in 1255. He had a son, Richard, whose son William was knighted in 1289. His son, Sir Richard, had a son Sir William, who had Sir William, knighted at Navarret, by Edward the Black Prince, in 1367.—EDITOR.

whether the effigy, which is much defaced, is one of a Molyneux or not.[3] The effigy lies cross-legged, with the head resting on two cushions, and the feet upon a small crouching, robed and girded human figure, of which the head has disappeared. The armour is of mail, but the head is covered by a conical bonnet or *bascinet*, the visor of which is raised. The thighs are encased in a gamboised or quilted defence, reaching to the knees, which are protected with *genouilleres*, and the lower part of the legs, before and behind, by iron plates or jambarts. The feet are covered with chain mail, and "pryck" spurs are worn. The hands are in fingered gloves of mail. A short surcoat reaching to the knees covers the body. The figure is represented as drawing his sword. Both beard and moustache are worn, and this circumstance places the date of the personage represented somewhat after 1325—a time when the use of plate armour was extending.

Upon the east wall of the north chapel, and above the piscina, a marble monument is affixed to the wall, as a memorial of Charles William, third Earl of Sefton, who died on the 2nd of August, 1855, aged 59. On the opposite and south side of the church, in what was probably the Bulkley Chantry, a tomb, somewhat raised above the floor, is covered by a slab of white marble, on which the Molyneux arms—with supporters, coronet, and motto *Vivere sat vincere*—together with a skull, cross-bones, and hour-glass, are cut in relief. This tomb bears the names of the Right Hon. Caryll, Viscount Molyneux, who died on the 2nd of February, 1699-1700, aged 77; and also of his son, the Right Hon. William, Lord Viscount Molyneux, who died on the 8th of March, 1717-18, in the 62nd year of his

3 Both effigies are drawn on the vellum pedigree at Croxteth, the earliest part of which was written in Queen Elizabeth's time.—EDITOR.

age. After each inscription, the words, "May his "soul rest in peace. Amen," occur. A further inscription commemorates the Right Hon. Richard, Lord Viscount Molyneux, who died on the 12th of December, 1738, aged 60; and Mary, Lady Molyneux, his wife, who died on the 19th of March, 1766.

Another adjoining monument of black marble, of similar character, is to the memory of the Right Hon. Bridget, Lady Viscountess Molyneux, daughter and heiress of Robert Lucy, of Charlcote, co. Warwick, Esq., wife of William, Lord Molyneux, who died on the 23rd of April, 1713, bearing also the words *Requiescat in pace.* On the same slab is commemorated Caryll, Lord Viscount Molyneux, who died on the 11th of November, 1745, in his 62nd year. A small stone on the floor bears the name of William Molyneux, son of the Hon. Richard and Mary Molyneux, who died on the 15th of February, 1706-7. Another flat stone marks the grave of the Hon. Bridget Molyneux, youngest daughter of William, Lord Viscount Molyneux, who died on the 16th of October, 1733; with the words, "May her soul for ever rest in "peace." Near to this is a flat stone, bearing in low relief, on a shield surrounded by an incised line, the arms of Sherburne and Bayley quarterly, impaling Molyneux.[4] The inscription on a brass plate let into this stone is given at the foot of page 61. This stone was discovered on the removal of a pew floor in 1893, and was moved to its present position, within the rails at the east end of the south aisle, by order of the Right Hon. the Earl of Sefton, K.G., for its greater security, and to avoid its being concealed by a portion of the organ.

4 First and fourth—[*Argent*] *a lion rampant guardant* [*Vert*], Sherburne; second and third—[*Argent*] *an eagle displayed* [*Vert*], Bayley; impaling—[*Azure*] *a cross moline pierced in the centre* [*Or*].—EDITOR.

The portion of the church known as the Blundell Chapel lies west of the Molyneux Chapel in the north aisle, from which, and from the more westerly portion of the aisle, it is separated by screens. A stone, inscribed "Robart Blundell, 1656,"[5] lies just within the doorway. Another Robert Blundell[5] died in March, 1616, and was buried at Sephton on the 23rd of that month. He left precise directions in his will with regard to the position of his grave, desiring that he should "be buried at "Sephton in the usual place where my ancestors "have been buried, that is to say under or near "unto the form where I do usually sit, standing "in the north aisle of the said church." This may refer to the seat forming three sides of a square which is still standing in the chapel. In this chapel also William Blundell,[6] known as "the "Cavalier," who died on the 24th of May, 1698, was buried. Here besides are the graves of Robert Blundell,[5] who died at Liverpool, on the 9th of August, 1807; and of Henry Blundell, Esq.,[5] who died on the 28th August, 1810, aged 86, to whose memory a marble monument of elaborate sculpture is placed above the north door.

This monument, depicting the deceased relieving Genius and Poverty, was designed and executed by John Gibson, R.A., during his apprenticeship to Messrs. Franceys, of Liverpool, before he had gone to study in Rome. The inscription, said to be from the pen of William Roscoe, runs as follows:—

"O! Blest with all that life to man endears,
Belov'd, respected, crown'd with length of years;
Form'd to enjoy what taste could e'er impart
From scenes of nature or from works of art:
Works that e'er while in polish'd Athens known,
Yet live in lasting brass, or breathing stone:

5 Of the Ince family. 6 Of the Crosby family.

But those no more now charm his cultur'd eye,
Frail flowers of earth that only bloom to die!
'Tis Charity survives the general doom,
Springs with perennial growth, and triumphs o'er the tomb."

A tablet on the north wall of the chapel commemorates Elizabeth, wife of Henry Blundell,[5] who died on the 25th of February, 1767, in the 33rd year of her age; Robert Blundell,[5] her husband's father, who died on the 5th August, 1773, aged 78; Catharine, his mother, who died on the 1st of October, 1749, aged 52; and Margaret, his father's second wife. It was with reference to this chapel, in which so many members of the Blundell family are laid, that Nicholas Blundell,[6] who died in 1631, complained that Sir Edward Molyneux, Parson of Sephton, among other "wrongs and ingerys" done by him, had taken away his "right of the church, "that is to say of knely'g and tary'g in a chapel "ye north side of the said church." On an altar tomb on the south side of the chapel are inscribed the names of Mary Coppinger, who died on the 6th of August, 1734, aged 30; Nicholas Blundell, of Crosby, died on the 21st of April, 1737, aged 66; William Blundell, died on the 20th of May, 1740, aged 6 months; Christopher Pippard, died on the 6th of May, 1771, aged 35; Henry Pippard, died on the 29th of November, 1771, aged 79; Frances Pippard, his wife, died on the 17th of April, 1773, aged 67; Nicholas Blundell, their son, died on the 6th of January, 1795, aged 55. On a flat stone are the names of Nicholas Blundell of Little Crosby, Esq., who died on the 21st of April, 1737, aged 68; and of Mary Coppinger, his daughter, who died on the 6th of August, 1734, aged 20.

A marble slab is affixed to the south wall of the chancel, in memory of the Rev. Antony Halsall, Master of the Free School, Crosby, a Manxman,

5 Of the Ince family. 6 Of the Crosby family.

who died in 1755, aged 63; and also of his sister Catharine. A flat stone in the chancel floor further records that he was "singularly beloved" by his "truly Christian Diocesan, Dr. Thomas Wilson." On the north wall of the chancel, and near to the aumbry, is the monument of Edward Moreton, Rector of Sefton in 1639, dispossessed in 1643, and reinstated in 1662. The inscription runs: —

"Piæ Memoriæ S. Edwardi Morton, S. T. P. Guil. Morton de Moreton in agro Cest. Armig. Filii tandemq. Hæredis. Collegii Regal. apud Cantabrigienses quondam Socii. atq. Eccles. Cathedr. Cestr. Prebendarii. Qui per triginta sex plus-minus annos, (nec iis quidem Exceptis quibus quasi Exul Bonisq. Omnibus spoliatus vixit.) Hanc sollicite regebat Ecclesiam. utriusque Fortunæ hand equidem æque particeps. At Vtriq. par. Qui bene novit secundis rebus sobrie uti. Atq. adversis fortiter, Primitivæ Pietatis atq. etiam Disciplinæ Perpetuus Vindex. Tantum non Martyr fuit. Illustre certe et rarum Exemplar. Obiit Feb. xxviii Anno Domini MDCLXXIV. Atque Ætatis suæ lxxvi."

[Sacred to the pious memory of Edward Morton, S.T.P., son, and at length heir, of William Morton, Esq., of Moreton, in the county of Chester, formerly a Fellow of King's College, Cambridge, and also a Prebendary of the Cathedral Church at Chester, who, for thirty-six years more or less, not even those being left out in which he lived as if a banished man, despoiled of all his goods, was wont anxiously to rule this church. Of fortune, by no means equally a sharer, but to either equal. One who well knew how to use prosperity soberly, and, more, adversity bravely. A constant maintainer of primitive piety, and, moreover, learning. He was all but a martyr. Assuredly a bright and rare example. He died February 28th, in the year of our Lord 1674, and in the year of his age 76.]

Upon the plinth is added—

"Mœstissima Conjux Margareta, Guil. Web Eq. Aur. filia, hoc Monumentum dilectissimo Marito poui curavit."

[His most sorrowful wife Margaret, daughter of Sir William Webb, caused this monument to be placed to her most beloved husband.]

Another marble monument in memory of a former Rector, the Rev. Richard Rothwell, his wife, and several of his children, has been placed on the north wall of the chancel by his son and

successor, the Rev. Richard Rainshaw Rothwell. The Rev. Richard Rothwell was Rector for 40 years, from 1761 until 1801. His son held the rectorship from 1801 until 1880, a period of 62 years; the total tenure of the father and son added together amounting to 102 years. The latter is buried in the chancel, having reached the age of 92.

Beneath the north-eastern screen of the chancel a much-defaced alabaster slab rests upon an altar tomb. This latter, and also the one facing it on the south, may possibly be old, but have been at some time "restored," to the obliteration in consequence of all traces of antiquity. The chapel is said to have been used at some period as a school; if such were the case, it would account for the injuries which the slab has received. Its surface is incised with some elaborate tabernacle work, and has an inscription running round it. The incised lines have been originally filled with some black material, which has so largely disappeared that the inscription is with difficulty legible. It commemorates Johanna, wife of the Sir Richard Molyneux who was knighted on the field of Agincourt, 1415. It appears to run as follows, when the blanks have been filled up:—

"*Hic* iacet dña Iohña qu*on*dam uꝛ Petr*i Le*gh *militis et po*stea uꝛ Molineux militis que fuit dña de Bradley Haydik et libꝰ ꝑen. partis villaꝝ de Weryngton Mykill Sanky 't Burtonwōd . . . . de . . . . . *in*fra villaˢ de Newton Goldbñe Low*ton Bo*lde 't Walton in le dal*e qu*e obiit in fō sc̄i Sulpicii ep̄i aº dn̄i mill̄mo cccc^mo tricesimo nono cuius aīe ꝑpicietur Deus. Amen."

This inscription, which furnishes a fair example of the abbreviations adopted by the old inscribers when pressed for space, reads as follows:—

"Here lies the Lady Johanna, formerly wife of Peter Legh, Knight, and afterwards wife of Molyneux, Knight, who was Lady of Bradley Haydock, and freeholder of part of the townships

of Warrington, Great Sankey, and Burton Wood. . . . . of . . . . . within the townships of Newton, Golbourne, Lowton, Bold, and Walton in the Dale. Who died on the festival of S. Sulpice the Bishop, in the year of our Lord 1439. To whose soul may God be gracious. Amen."

STAINED GLASS.

Some remains of *grisaille* work will be found in a corner of the eastern light of the square-headed window in the north aisle, though the devices, consisting of oak leaves, acorns, and roses, have become nearly corroded away. The quarries do not appear to occupy their original positions. Upon a lower one appears an inverted three-fold stem, whence, probably the foliage branched, which is now neither continuous nor connected. A ruby and a green quarry, each bearing a device, probably fragments of a coloured border, still remain in a nook of the upper portion of the tracery. The eastern light of the next window towards the west is made up of fragments of yellow-stained glass, with here and there a coloured piece. Traces of a straight-lined gable, having beneath it a series in steps of round-topped arches and the outline of a canopy, are just distinguishable in the upper portion. Two pinnacles in yellow stain, edged with black, adjoin the mullion, and in the centre is more yellow arcading; beneath are the remains of some scroll-work. A black-letter inscription runs across the centre of the glass, in which the words "Sact⁹ "Nicola⁹" are decipherable. This window-opening has sometime undergone structural alteration.

Robert Parkinson, the chaplain, chantry priest, and executor of Margaret Bulckley, appears, from inscriptions still remaining, to have inserted a window in the south aisle. On the next window is also an inscription— . . . . . .

"Orate p bono statu gulielmi [a later and mistaken insertion for Lawrentii] Ireland de Lydyat^{e} armigeri et Elene año dñi M^{o}CCCCCXL^{o} tercii."

[Pray for the good estate of William Ireland, Esq., of Lydiate, and of Ellen. A.D. 1543.]

Another inscription in the east window of the same aisle runs thus—

"Orate pro bono statu Gulielmi Molyn^{u} militis qui istã fieri fecit anno dni Mill^{mo}cccccxlii."

[Pray for the good estate of William Molyneux, who caused this to be made. 1542.]

On scattered quarries the instruments of the Passion appear—the hammer, nails, pincers, the pillar, the ladder, a cock, either a paten and chalice or basin and ewer, a sword with an ear attached to it, and heads of Judas, Pilate, and the High Priest.[7] Here also are to be found the remains of two seemingly identical examples of a "Trinity" window, a crowned head representing the Heavenly Father, while below the hands of our Lord are affixed to the Cross, on which rests a Dove, symbolical of the Holy Spirit. In a lower corner some bones have apparently formed part of a Golgotha. In this window are two coats of arms, the one *Sable, a lion rampant Argent, crowned Or*, impaling *Gules, a lion rampant lozengy Ermine and Sable, crowned Or*. Another shield bears, quarterly, *Gules and Argent*, in the first and fourth quarters *a fret Or*, being the arms of Dutton.

Some curious and interesting details are to be found in the windows of the sanctuary. In the upper part of the lights of the south window are indications of groined canopies, probably in their original position. In one, the canopy, supported by

7 A small quarry, on which was depicted a lantern, was found by Mr. W. E. Gregson in the parvise, and placed on the cill of this window, whence it was abstracted in the year 1895.—EDITOR.

SEPHTON CHURCH: SCREEN, BULKLEY CHAPEL.

a centre and two side-pillars, forms a background to three heads, each wearing the pilgrim's cockle-shell, all that is left of a group of figures. Above them, on a label, are the words, "O stulti et tardi "corde ad credendum." ["O fools," &c., S. Luke xxiv, 25.] The word "apparuit" is also legible, probably part of "apparuit Simoni," from verse 34 of the same chapter. On portions of other labels occur "Benedictus Deus," S. Luke i, 68, "Sanctus," and "Oliveti." All that remains of a figure holding a staff are the two feet, which appear beneath a fragment of a white robe, covered by a blue mantle lined with yellow and embroidered with gold. Portions of a green and lavender robe are also discoverable. The upper portion of the sanctuary window on the north side contains fragments of labels in black-letter, large and small, among which the word "quotidianum" is discernible; probably the breviary rendering of "daily" (bread) in the Lord's Prayer.

With these are mixed up, in utter confusion, fragments of canopies, the remains of a pavement and steps, part of a white robe with a gold border, a small hand, and a gold cross. Upon some loose pieces of glass, said at one time to have formed part of an early east window, two female figures are depicted, evidently a representation of the Salutation, S. Luke i, 36, 39, 40; the emblems also of three of the Evangelists, and two circular pieces of glass, bearing the letters respectively A and M. The east window of the chancel and the three windows at the west end of the church have been filled with modern glass.

THE SCREEN, BENCH-ENDS, AND WOODWORK.

The central chancel screen is the chief object which attracts attention upon entering the church, but its history is, unfortunately, both scanty and

obscure. A writer named Rasbotham describes a screen in existence in 1774 as "a canopy of extra-"ordinary beauty, now going to decay," yet still retaining some indications of its early "splendoer." The history, however, of the chancel screen may be traced back much further, if reliance can be placed on the detail given in Bridgens' plates, in which the letters I.M., carved upon the adjoining stall-end, are represented as occurring also in the carved woodwork of the doors. If these are the initials of James Molyneux, and the doors the original ones, it may be inferred that the screen was in existence, or was erected, during his rectorship, which extended from 1489 until 1509. Between the latter date and 1774 the screen seems to have sustained some injury, either from neglect or violence, but was still standing in 1818 in its original shape. It had, however, been somewhat blocked up, as a faculty was issued in that year, authorising the removal of a pew on the north side "occupied by the wardens," in order that the pulpit might be removed from the nave and placed upon this site; and also the removal of another pew allotted to Lord Sefton, in order to "make room "for a commodious staircase thereto." A clerk's desk stood on the south side of the screen, and also a pew originally intended for the wardens, and which they were to re-occupy when a Mr. Hill, who was in possession, had obtained a pew in the south aisle, where Lord Sefton's pew was also to be placed. No mention is made of a reading-desk, and the position of a book in Bridgens' view of the chancel would seem to indicate that the reader occupied a "cantor's" western stall.

A comparison of Bridgens' plates with the screen as it now stands, shows that in 1818 and the following years some extensive structural changes were effected. After that date the original doors,

with their traceried panels and elaborate pendants, entirely disappeared. Plain panels and framework were substituted in the lower portion of the screen, in place of carving similar to that at Lydiate, which dates from 1515; and the shapely octagonal pendants in the bays were replaced by others, the work of the turner. The tracery beneath the canopy underwent much alteration, and the original canopy itself gave place to one of modern and inferior workmanship; fortunately the elaborate cornice of the western front was allowed to remain to a great extent untouched. On its eastern face the appearance of the screen was entirely altered. According to Bridgens' representation of it, which can hardly be utterly misleading, it had above its bays an overhanging slope, panelled by ribs and bosses. This has been replaced by a canopy, similar to the one upon the western side. The cornice was repaired with sham carving, formed of lead or composition, while the deception was concealed by a coat of paint. A skeleton framework, some altered tracery, the western cornice, and part of the eastern one form nearly the whole of the actually remaining original material of the pre-Reformation screen. That structure, if it occupied the same position, may have been intended for a rood-loft, but so entirely did the "restorers" of 1818 lose sight of that possible intention, that they built up, with cumbrous timbers and abundant ironwork, a gabled roof stretching from wall to wall. In 1842-3 some further work was carried out, and the bay at the back of the pulpit was filled up with modern carved work. Some light seems to be thrown upon the subject by the churchwardens' accounts for 1819-20. The faculty cost £13, the sum of £188 1s. 4d. was laid out on timber, £124 9s. 8d. was spent on "carveing," a joiner received £120, and a blacksmith £19 3s. Much

was done, or rather undone, by this outlay, which reached the total of £451 14s. It might yet be possible to reproduce a fair representation, in honest workmanship and sound material, of the form and richness of the sixteenth century structure, but it would not be the original, and would widely differ from the present screen.

A fine screen, extending across the east end of the south aisle, separates it from what was formerly the chantry founded by Margaret Bulckley. It retains its original features nearly intact, but stands possibly in an altered position, having been evidently cut and damaged in order to adapt it to its present place. The easternmost pillar, and the south wall opposite, show traces of holes cut to receive the ends of a beam; whether of a rood-beam or of the screen itself in its first position, must remain uncertain; if of the latter, the chapel would have been of somewhat smaller dimensions than the one on the opposite side of the church.

The woodwork of Lord Sefton's pew, placed, in accordance with the faculty of 1818, in the south aisle, probably formed at an earlier date a portion of a screen standing on the north side of the church, as it corresponds in character and detail with the one which separates the Blundell Chapel from the northern aisle. In this chapel an oak panelling is now affixed to that portion of the wall which adjoins the screen, while another screen separates the Blundell from the Molyneux Chapel. Between these screens stands a curious three-sided desk-like erection, having its open side to the south and a bench along the wall and sides. Its bench-ends, with their rounded tops, are of a later period than those in the chancel and body of the church; on the western one the Tudor rose, and the squirrel *sejant*, the crest of the Blundells of Ince, are conspicuous. The screen and panelling are ornamented

with bands of vine leaves. The removal of some baize on the western side of the screen disclosed some similar carving, sharp and fresh as when the craftsman ceased from his work, but in which, it may be noted, the vermilion background introduced elsewhere is wanting. The screen which separates the Blundell from the Molyneux Chapel has been much injured, but the details of the ornament on all these screens furnish evidence that they and the carvings at Lydiate Hall were probably the work of the same hand.

The screens which divide the chancel from the chapels are fine specimens of open-work carving, but are surmounted by crestings of comparatively very recent date. Holes, now plugged with stone, can be seen at the spring of each arch, immediately above the capitals of the pillars. They, no doubt, received the ends of beams, and indicate either that the screenwork itself was originally higher than at present, or that they received the supports of canopies which have disappeared. Wooden stanchions and saddlebars are now to be found in the compartments of the screens. It has been conjectured that they replaced others originally of iron (figures of which have even been published), but an examination of the woodwork does not give much support to the theory. The existing bars have, nevertheless, a very imitative character.

It would appear probable that at some time a screen or rood-beam crossed the chancel at the end of the arcade, as two holes, now filled with clay, are to be found in the wall on either side, close to the Morton and the opposite tablet. A border of oaken carved work still remains within the opening of the arch of the aumbry in the north wall of the chancel, but is of a different style and character to the other carved work in the church. A prominent feature is the frequent introduction of tendrils

into the design of vine leaves and grapes. Traces of old hinges indicate the existence of an earlier door, but this has disappeared, and is replaced by a panel door of modern workmanship.

A classical structure in oak, covering the east wall and rising above the level of the window sill, represents the outcome of the bequest of Mrs. Ann Molyneux, in 1729, for the erection of an "altar-"piece." This instance of good intentions and disastrous results, although a fair example of the taste of its period, yet utterly incongruous with its surroundings, appears to have received further ornamentation in 1820, when a gilded representation of the Host, surrounded by rays, was affixed to the centre panel; and a certain Mr. Loyen, according to the wardens' accounts, received £14, "for a new "carpet and fixing the Glory." This classical altarpiece bears a strong resemblance to the one in the University Church of S. Mary-the-Virgin, Oxford.

The bench-ends in both chancel and nave form one of the most remarkable features of the building. In the chancel, those attached to both the "decani" and "cantori" stalls bear the initials I.M. with a twisted cord or "ceinture" between them. If these letters stand for James Molyneux, they fix the date of the stalls at about the concluding years of the fifteenth century. The bench-ends on the south side of the nave and in the south aisle severally display each a letter of an elaborately designed alphabet, wanting, however, w, x, and z. The "poppy-heads" of the whole are of bold design, and the carving on the ends shows the work of a skilful hand. The vine, the pomegranate, the rose, and the lily, the latter sometimes crowned, are favourite subjects frequently repeated. The grotesque element, rarely absent in such work, finds expression in the chancel in the figures of an owl

SEPHTON CHURCH: INTERIOR.

attacked by two smaller birds; in two strange figures beneath a crown or canopy each playing upon a pipe; in the figure of a feeding goat, over which a second is taking a flying leap; while a goat, a griffin, an unicorn, and an eagle "displayed" are also represented. A curious example of a figure-subject occurs on a bench-end now near the door in the south aisle, on which a man or youth brandishing a scimitar is represented as seated upon a dromedary. The "points" of the animal could hardly have been so accurately rendered had not the carver seen a living specimen, and the temptation to connect his work with an entry in *A Cavalier's Note-Book* is strong. "A man," writes William Blundell, of Crosby, "who shewed a dromedary "in most parts of England, told me (1662) that "he found more profit thereby in Lancashire than "in any other county." On the stall-ends of a seat appropriated to the wardens are carved the lion and the unicorn, and a shepherd's or pastoral crook crossed by a spear or goad. The material is old, but has been put together in its present form at a recent date. "The linen pattern" on the panels is another indication that the date of the seating is to be placed in the fifteenth century.

In the north aisle several of the bench-ends bear representations of the instruments of the Passion, the pillar of scourging, on which a cock is conspicuous, the nails, hammer, and pincers, crown of thorns, and reed and spear. Two bench-ends at the east end of this aisle are somewhat enigmatical. On one appears a mitre, and beneath it either a chalice or a covered cup. The latter was a device of the Mascy family, and the name of James Molyneux, as a witness, appears on a Mascy deed of 1501. The other bench-end has upon it a head and shoulders, the face bearing somewhat of the expression of the usual representations of our

Lord. The head is covered by a peculiarly formed plumed cap, and the shoulders are protected, apparently by a breastplate. Beneath are two objects, variously described as caps, as corn, or as flames. The intention of the designer of the whole is by no means obvious. Two isolated seats remain in the south aisle; the remainder were possibly removed at the introduction of the square pews. Two others have at some time been placed in the north chapel, one of which, facing a substantial desk, has had its "linen pattern" panels reversed, and conceals a massive seat of earlier date. Fragments of bench-ends, of far smaller dimensions and of totally different patterns, have been found among the timbers of the roof of the clock-room. A portion of one of these bench-ends is now in the north chapel.

The roof of the porch probably furnishes an indication of the general character of the roof of the whole church, but as the timbers of the nave, chancel, and aisles are hidden by boarding, its real nature is uncertain. The roof of the south aisle has evidently undergone alteration, as holes intended for beams are bricked-up in the south arcade. In 1754, £9 1s. was expended on "timber "for the Portal"—probably the inner porch. In 1801, the wardens' accounts record, "letting" and "finishing the new roof," and William Parr received £199 for "completing the new roof." How or where this sum was expended is uncertain. It may refer to the deal boarding, which is now all that meets the eye.

CHURCH FURNITURE, ETC.

Many matters, ranging from the communion plate to the bells, may be conveniently noticed under the head of the furniture of the church. The church plate consists of a paten, 8½ inches in

diameter, standing upon a low foot, 2¼ inches in height. Engraved upon it are the letters E.M., separated by a star, and having another M placed above, together with the following inscription:—"The gift of Mrs. Ann Jackson and Mrs. Alice "Morton to the Church of Sephton, 1695." The flagon, also of silver, is 15 inches in height, and 5¼ in diameter at the lid, and is of plain workmanship. An inscription on the side runs thus:—"The gift "of Mrs. Ann Jackson, of Sephton, 1715." Alice Morton had died in 1712, and is buried on the north side of the chancel, not far from her father's monument. The cost of this gift appears to have been £17 10s.

In 1729, Mrs. Ann Molyneux left £40, for the purpose of erecting an altar-piece and of purchasing a chalice. The latter is a plain silver, flat-bottomed cup, with nearly upright sides, 10 inches in height, of which the cup portion measures 6, and 4¼ inches in diameter at the lip. On one side is engraved—"The gift of Mrs. Ann Molyneux to the Parish "Church of Sephton, 1729." Inserted among the plate-marks upon a shield are the initials (B.B.) of Benjamin Branker, a Liverpool silversmith of good repute, to whom reference is made in the extracts from Blundell's diary published in the *Transactions of the Historic Society*.[8] The church also possesses two smaller pieces of plate, the one a small cylindrical cup, 3¼ inches high, with a handle. Engraved upon it is a crest of three arrows, the points resting on a wreath, having the shafts tied together with a ribbon at their crossing. The other is a small thin silver paten, 5 inches in diameter, which exactly fits and forms a cover to an old silver chalice, now among the church plate at S. Luke's, Great Crosby.

[8] Vol. xxxiv, p. 8, *Diary of Nicholas Blundell of Crosby.*

A new organ, built by Messrs. Hill, the cost of which was defrayed by subscriptions and collections, was opened on the 14th of September, 1893. It partly stands above the screen, beneath the eastern-most arch on the south side of the chancel, and has two manuals and a pedal organ. The latter is placed in the south chapel, where the old organ case has been utilised to protect both its pipes and so vulnerable a portion of the instrument as the bellows from the risk of injury, until such time as the new case may be carried out in its entirety. The swell and great organ are cased towards the chancel and the west in English oak, at the cost of the Earl of Sefton, K.G. The designs of the old carving in the screens have been skilfully copied in this elaborate case, designed by Mr. W. D. Caröe. with a slight introduction of Renaissance ornament, sufficient to mark the case as the work of a later period.

A book, commonly spoken of as "the chained "Bible," is secured by a chain to the desk of the stall on the north side of the chancel. The accounts of the churchwardens of Sefton for 1802 contain an entry of the sale of the "old Bible" for the sum of £2 7s. Why, or to whom it was sold does not appear, but it is not altogether unreasonable to entertain a suspicion that at this date the original black-letter chained Bible disappeared from the church. The existing book, the title-page of which is missing, is a copy of the *Expository Notes and Practical Observations on the New Testament*, by William Burkitt, M.A., a work published in the eighteenth century, and of which several editions subsequently appeared.

Three brass chandeliers, each adapted to carry numerous candles, are suspended from the roof down the centre of the church. They bear the inscription—"Richard Rothwell, M.A., Rector and

"Parson. John Whalley, Richard Goore, Church-"wardens, 1773." The wardens accounts for that year contain an entry for "candlesticks"—probably these chandeliers—costing £18 12s.; and in 1807, "repairing the candlesticks and lackering" cost £13 15s. 6d.

A brass "eagle" lectern, designed by Mr. W. D. Caröe, stands in the nave, on the south side of the chancel door. The following inscription runs around its base—"To the greater glory of "God, and in token of regard for the well-beloved "Rector of Sephton, Edward Horley, M.A. The "gift of his parishioners and friends. 1889."

The font, which stands below the tower arch, is of sandstone, and octagonal in shape, having a quatrefoil enclosing a plain shield on each face of its upper portion. It is probably contemporaneous with the existing nave, if not of later date. It shews traces of having had at one time a flat cover; this has been replaced by a pyramidal one of oak, with a lettering and date at the base—"R.R. H.M. C.W. 1688." Indication of colour, white, vermilion, and gold, were found upon the cover on the removal of the thick coats of paint which had been laid upon it.

Under the authority of a faculty issued in 1818, the pulpit, which was originally affixed to the central pillar of the north arcade, was removed to its present position on the north side of the screen, where it is now supported on four carved pillars. Its panels are filled with a scroll pattern, in low relief, of the Renaissance period. Traces of blue and gold yet remain upon its mouldings. It bears the date 1635, and an inscription in gold letters on a blue ground runs round its upper portion: "He "that covereth his sinne shall not prosper, but "whoso confesseth and forsaketh them shall have "mercy. Happy is the m . ." The continuation

is now hidden, but probably ran, "man that feareth "alway." (*Proverbs* xxviii, 13, 14.) A sounding-board of a similar character, now attached to the screen, bears the inscription—"My sonne feare "thou the Lorde and the Kinge and medle not "with them that are given to change."

A series of inscriptions in black-letter upon the spandrils of the arches of the nave, executed in distemper colour, and surrounded by a scroll-pattern border in black and red, were disclosed by the removal, in 1892, of the thick coatings of whitewash which disfigured the church. These inscriptions were not made upon the stone itself, but on a thin coat of colour-wash, and probably date from the year 1611, when an injunction was issued directing that churches should be ornamented after this fashion. The inscriptions on the north wall, beginning with the one nearest to the screen, succeed each other as follows:—II *Timothy* i, 13, "Hold fast," &c.; II *Corinthians* v, 20, "Now "then," &c.; I *Timothy* i, 15, "This is a faithful," &c. On the south wall: *S. Matthew* v, 20, "Except "your righteousness," &c., and an illegible text, apparently taken from *Proverbs* iii. Traces of the Lord's Prayer, surrounded by scroll-work, are to be found upon the wall of the north aisle, near the upper portion, toward the east, of its westernmost window.

Six bells now hang in the upper stage of the tower; of these, four were cast and placed in the bell-chamber in 1601, and two in 1815. An entry in the churchwardens' accounts, dated the 17th of March in that year, records a vestry meeting, at which it was ordered that "two new additional "bells shall be hung in the steeple, and that Mr. "Dobson of Downham-Market furnish the same." Further on, under the same year, is an entry, "Paid "Mr. Dobson for the bells £199 11s. 4d." The

expenses incurred "at opening the bells," on the 26th of December, 1815, amounted to £16 16s. 10d., and a Mr. Fisher received for "engraveinge" and examining the bells £5. William Parr, a builder, was paid at the same time, "as by bill," £39 12s. Some re-arrangement of the position of the peal was evidently made when the two bells were added, and the existing beams, which are clumsily adapted to the old massive corbels, which project from the walls, were probably inserted at that period. The old Hall of Sephton once stood in a field to the south of the church, but after it had ceased to be the residence of the Molyneux family gradually fell into decay, and was dismantled early in the eighteenth century. The beams now in the tower are full of mortice and other holes, and have plainly been used elsewhere, possibly in the old hall. Each bell bears an inscription,[9] which severally run as follows :—

1. "✠ GOD BLES THE FOUNDER HEAREOF 1601."

2. "✠ NOS SUMUS CONSTRUCTI AD LAWDUM DOMINI 1601."

3. "⛉ Hec Campana Beata Trinitate Sacra Fiat," and, on a small medallion, "+ Fere God Henri Oldfelde made thys Beyl."

4. "Hec Campana Trinitate Sacra Fiat," and the same medallion and legend.

5. "Richard Rainshaw Rothwell Rector Thos Johnson Curate Peter Blackburn Christopher Richmond Churchwardens elect W. Eccleston and R. Rose Chwdns 1815 William Dobson Founder."

6. "Richard Rainshaw Rothwell Rector Thos Johnson Curate Peter Blackburn Christopher Richmond Churchwardens 1815

"Our voices shall with joyful sound
make Hills and vallies Eccho round."

The clock was procured in 1818, to replace an older one, and cost £167.

9 These were copied, on the 2nd of May, 1896, by Mr. W. E. Gregson and Mr. R. H. Kirk.—EDITOR.

RECTORS OF SEPHTON.

	Name.		Instituted.
1224	Richard . . .	(1)	
1281	Richard . . .	(2)	
1292	William de Kirkdale.	(3)	
1297	Richard . . .		
1316	Richard Molyneux.	(4)	
1360	John de Mascy.	(5)	
1364	Jordan de Holme.	(6)	
1366	Richard Molyneux.		
1380	Richard Molyneux.		
1425	John Totty.		
1450	John Molyneux.	(7)	
1489	James Molyneux.	(8)	
1509	Edward Molyneux.	(9)	15th October, 1509.
1535	Anthony Molyneux.	(10)	
1557	Robert Ballard.		2nd September, 1557.
1564	John Finche.	(11)	
1568	John Nutter.	(12)	
1602	Gregory Turner.		17th July, 1602.
1633	Thomas Legh.		
1639	Edward Morton.	(13)	21st June, 1639, and 3rd April, 1640.
1643	Joseph Tompson.	(14)	
1662	Edward Morton.	(13)	
1675	John Bradford.	(15)	8th September, 1675.
1678	Jonathan Brideoake.	(16)	3rd August, 1678.
1684	Richard Richmond.	(17)	30th August, 1684.
1722	Thomas Egerton.	(18)	13th April, 1722.
1763	Richard Rothwell.		12th January, 1763.
1801	Richard Rainshaw Rothwell.	(19)	
1862	R. D. Dawson-Duffield.		
1871	Englebert Horley.		
1883	Edward Horley.		
1890	George William Wall.		

The names of the earlier rectors in the foregoing list are, from the nature of things, in several instances, names only, and nothing more. The Christian name is followed in early documents by the designation "Parson of Sefton," and the same description is added even when the surname has been given. A period of fifty-seven years elapsed between the first Richard of 1224 and the second Richard of 1281. It may be that another rector,

of whom no trace has been found, intervened between them, but the supposition is not absolutely necessary. The earlier names occur in legal documents, in which their owners figure either as principals or witnesses.[10]

Some further brief information is appended in reference to some of the rectors.

(1) Richard, 1024, is mentioned in a deed of that date.

(2) Richard, 1281, is mentioned in a document of the tenth year of Edward I.

(3) William de Kirkdale, 1292, appears to have been rector, from his description as such in his will.

(4) Richard Molyneux, 1315, is mentioned in a document of the tenth year of Edward II.

(5) The name of John de Mascy, 1310, occurs at that date.

(6) Jordan de Holme, 1364, was previously Rector of Stockport, and became Rector of Sephton by exchange.

(7) John Molyneux, 1450, uncle of Margaret Bulckley, was also a Prebendary of Lichfield.

(8) James Molyneux, 1489, was inducted on the 22nd of March of that year. His name occurs in a deed relating to the Mascy family, 1501. He was also Archdeacon of Richmond, and resigned the rectory of Sephton. He was the brother of Margaret Bulckley, and died about 1516.

(9) Edward Molyneux, 1509, was also Prebendary of Farndon, Sarum. He founded the Molyneux Chantry, Sefton, 1535.

(10) Anthony Molyneux, 1535, was the builder of the "revestry," and possibly of a portion of

[10] Many of the names have been supplied by Mrs. Arthur Tempest, Mr. T. N. Morton, Mr. W. Fergusson Irvine, and Mr. W. E. Gregson, from the Bishop's Registry, Chester, the archives of the Liverpool Corporation, and the muniment rooms at Croxteth, Crosby, Ince Blundell, and Broughton Hall in Craven.—EDITOR.

the church. He was also Rector of Walton, and apparently resigned in 1557, and died in 1558.

(11) John Finche, 1564, was a priest at Walton in 1554, and paid "first-fruits" at Sefton on the 23rd of November, 1564.

(12) John Nutter, 1568, was also Rector of Bebington and of Aughton, and also Dean of Chester in 1589. Queen Elizabeth, possibly, borrowed from Apuleius the title of "The Golden "Ass," which she bestowed upon him as appropriate to his wealth. He died suddenly at Sephton.

(13) Records remain of two institutions of Rector Edward Morton, the one on the 21st of June, 1639, the other on the 3rd of April, 1640. Whether the earlier one was invalidated by any informality, which rendered the second necessary, is not stated. He was a Prebendary of Chester, and Rector of Tattenhall in 1637, and was ejected from Sephton in 1643, and re-instated in 1662. His son became Bishop of Kildare and Meath.

(14) Joseph Tompson, 1643, said by the Parliamentary Commissioners to be "an able and godly "minister, painfull in his cure," was inducted into the rectorship in place of "Doctor Moreton a "Delinquent, late Rector." His ministrations do not appear to have been in request, as in the year 1648 he appends his name to a note—"None "married by the Minister of the Parish, but divers "were married out of the parish."

(15) John Bradford, 1675, exchanged from Sefton to Bexhill, 1678.

(16) Jonathan Brideoake, 1678, exchanged from Bexhill. He was also Rector of S. Wilfrid and S. Mary, Mobberley.

(17) Richard Richmond died at Walton, and was buried there on the 19th of September, 1721.

(18) Thomas Egerton, 1722. The following note, evidently shown, by comparison with entries

in the register, to be in the handwriting of Mr. Egerton, has been made on the inside of the cover at the end of an early register book, 1717-1780:—"Jus patronatus, held in this chancel "upon Wednesday ye 17th day of March 1721 "betwixt Mr. Egerton of Warrington and Mr. "Hartley of Irland for this xh and living, but Mr. "Egerton obtained it." The "jus patronatus" was an ecclesiastical procedure, to which recourse was had when the right of patronage was disputed. If two different presentations were made on the occasion of one and the same vacancy, the church was said to be litigious, and the Bishop issued a commission, usually addressed to his Chancellor, by which a jury, consisting of an equal number of clergymen and laymen, was summoned to make inquiry and decide as to the right of patronage. Mr. Richard Hartley, in the year 1721, received a presentation to the rectory of Sephton, and the document is yet preserved in the diocesan registry at Chester, endorsed—"Hartley's Presentation to "the Church at Sefton, which had not effect." Mr. Thomas Egerton also received a presentation, from the Earl of Cardigan, and recourse was had in consequence to the process of "Jus patronatus." In the *Diary of Nicholas Blundell*, 1702-28, printed for private circulation, the following entry occurs:—

"1722. March 7. I was in Sefton Church where there should have been a trial between Parson Egerton and Parson Hartley, but Parson Hartley soon gave it up. Lawyer Blundell and Lawyer Starkey were there. There were nine clergymen and nine laymen on the jury. They gave the cause to Parson Egerton. So that he is now to be Rector of Sefton."

"Parson Egerton" evidently made a mistake as to the year in his entry at the end of the register book. The diary gives 1722, and the record at Chester of his institution places it on the 13th of April, 1722. The preceding rector did not die

until the 19th of September, 1721, and a Mr. Acton subsequently appears as "Curate and Sequestrator." Thomas Egerton held the living for forty-one years, but, whatever may have been the cause, entries in the registers in his handwriting cease after a short period from his institution, and no entry occurs of his burial at Sefton. The churchwardens' accounts from 1746 until 1763, are invariably signed "Thos. "Mercer Curate."

(19) The Rev. Richard Rainshaw Rothwell, 1801, held the rectorship for the lengthy period of sixty-two years, and died, somewhat suddenly, on Easter Sunday morning, 1863, at the advanced age of ninety-two. His marked and vigorous personality made an impression on those around him, which cannot yet be fairly said to have passed away.

THE PARISH REGISTERS.

The earliest volume of the parish registers contains entries headed respectively *Baptizate*, *Connubia*, *Sepulti*. The first entry under the heading of *Baptizate*, occurs on the 7th of February, 1597, and records a baptism "de Crosbia magna." In the year four baptisms are recorded; in the following year two only are entered, and in 1599 nine. The entries in the register, seemingly, do not fairly begin until July 1600, when, from that date until the close of the year, thirty-nine occur. In 1601, thirty-three are entered, and in subsequent years much the same ratio prevails. The localities specified are various, such as "de Crosbie magna" and "de Crosbie parva," "de Lunt," "de Thorne-" ton," "de Maygull." These baptismal entries come to a sudden close on the 25th of April, 1604, when two blank pages follow, and a third page contains only three entries for 1614. The rector during this period was Gregory Turner. From

1615 the regular course of entry is resumed and continued. From 1644 until 1666 the Latin form of entry is superseded by the use of "son" or "daughter" of such and such a father. This period coincides with the rectorship of the Non-conformist Joseph Tompson, together with four years of the restored rectorship of Edward Moreton. Latin entries again follow from 1666 until 1687, after which date the two forms are intermingled for a year or two, with an occasional lapse in the spelling of "filliai" and "fillia," until the use of the vernacular finally prevails. In some early instances the name of the father of the baptized child is entered with an added *alias:* an intimation, probably, of some uncertainty as to his descent.

The entries of *Connubia* commence in the year 1600, but are discontinued from 1603 until 1615, when they reappear in the form, for example, of "Paulus Lunt et Margareta Pinnington, conjugate." In 1630 an *honorabilis vir* marries a *generosa femina.* In 1639 the form obtains that such an one *uxorem duxit*, and is continued until 1645. In 1641-2 only one marriage took place in each year; in 1643-4 none occurred; in 1645 one only. In 1646-7 the note is entered, "None made by the minister," with the addition, in 1648, of, "but divers were "married out of the parish." One marriage occurs in 1649, and no further entries are made until 1657, but a note informs us that, "Anno 1653, 1654, "1655, all marriages made by justices of peace." In 1665 a note is inserted, "that act of marrying "by justices was to continue but six months after "the first sessions of the Pliant ended in Decem-"ber." The phrase "duxit uxorem" reappears until 1701, with the occasional derangement of language of "ambo of this parish." From 1685 some pains were taken to specify whether the marriage was by licence or "after bands," and to

notify that it took place "according to ye Rubricke" and "within the cannonical houres," or, as otherwise expressed, "according to ye Cannons of our "Church."

The entries of *Sepulti* commence with the 13th of June, 1600, and continue until 1605, when a gap occurs. A few entries are recommenced in 1613 and 1614, but the register is not fully kept until the year 1615. In the year 1645 no entries occur, but a note appears, "a time of warr, neglected"; and under 1646, "a time of warr nothing found," a statement which seems to infer that the register was compiled from memoranda subsequently missing. From 1647 until 1659, "Joseph Tompson, "Rector," is inscribed at the foot of each page, but a later hand has crossed out the "Rector" in a very decided manner. On the 6th of, apparently, September, 1654, an entry records, without further note or comment, "Anne Rothwell widy (widow) "of Much Crosbee, hanged and buried." Descriptions are rarely added at this period, though widows are particularised, and here and there "a young "man" and "a little wench." After 1666 the entries relapse into Latin, as, for example, "Thomas "fil Jacob Roberts peregrini," with an occasional admixture of English in the same sentence, which in the opening of the eighteenth century asserts itself more fully, until the whole register is written in the vernacular. At the latter end of the seventeenth century a curious addition to the entries is not unfrequently found—"Jur," or "Jurat exhib "fuit," or "Jur de sepult in san exhib fuit." An English rendering, here and there to be met with, explains that "Jur exhib" means that a certificate had been produced that the corpse had been buried in a woollen shroud. The desire that the body should be wrapped in linen (*S. Mark* xv, 46) was very common, but an Act of Charles II, in 1678,

designed to benefit the woollen industry, made the custom punishable by fine; and the "Jurat" was to be tendered to the parson within eight days after the interment, as a proof of compliance with the Act.

The later register books present no remarkable features, but under the burials the very frequent entry may be noted of the interment of the bodies of various persons unknown "found on the shore," from which it may be inferred that a lack of lights and buoys in past years added very considerably during stormy weather to the perils of the navigation of the Mersey.

At the end of the earliest volume of the register a list of churchwardens and overseers from 1654 until 1660 has been entered, and notes of various collections made under the authority of a Royal brief or letter for various charitable purposes, either to aid distress in various localities or for affording personal relief. The minutes are also entered of various meetings held from 1656 until 1669, for the consideration of the repairs of the church. In some circumstances some of those present have made their "mark" in a manner which would rival a mediæval mason. It is a curious circumstance that until 1669, or seven years after the re-instatement of Rector Moreton, these minutes are signed by the nonconformist "Jos. Tompson," with, however, the significant omission of "Rector." As it is evident that "Jos. Tompson" remained on the spot after his deposition from office, it may have been that besides being an "able minister" he was a capable business man, and that, possibly, a friendly division of labour was made between him and Rector Morton, who, while he was wont to "anxiously rule the church," committed to Joseph Tompson the supervision of some of the more secular parochial work, such as presiding

over meetings summoned "to view the decays of "the church and to provide money for repairs."

THE CHURCHWARDENS' ACCOUNTS.

The parchment-covered volume which contains the earliest churchwardens' accounts, records their expenditure only from the year 1746. The book ends with the year 1820, and affords only very fragmentary indications bearing upon the history of the church. Entries of payments, often of considerable amount, made to the mason, the plumber, or the glazier, as "per his bill," frequently occur, but as no such documents are now in existence, the details of their work must remain unknown. The frequent employment of the glazier is noticeable, and it would be interesting to have a more definite explanation of such an entry as £9 paid in 1773 to a mason for "work and stones for "top, and raising foundations." "Levelling the "flags" is a constant item of expenditure, rendered necessary, no doubt, by intra-mural burials, and having, perhaps, a bearing on the change of floor-level. An entry made in the year 1761, "Paid for "mugs for whitewashing 1s., rearing the ladders "2s. 10d., two bushels of lime 2s. 2d., white-"washer's bill £2 15s. 3d.," tells its own story. Fragments of such "mugs," encrusted with the limewash, were found in the loose soil of the south chapel, at the erection of the organ, in 1893. The tantalising hints as to the "roof" in 1801, and the destination of much of the "timber" so largely bought in 1819, have already been made the subject of comment.

But these records, although they throw but little light on the history of the building, are in other respects by no means devoid of interest. The bells were well looked after; "oil for the bells" is a constant entry, and the amount of new rope which

they required is surprising. One entry states a sum "spent when bought 'em." Another is invariably to be found from 1748 onwards, "spent when "stretched the bell-ropes"; elsewhere with the significant addition "spent that night"; and in one instance it runs, "splicing the bell-ropes," a phrase which has a distinctly nautical flavour. Whenever "a strange parson preacht," or if his name is given, a sum of from two to three shillings was expended, in what manner is left unexplained. The wardens, with a commendable desire to keep the parson dry, bought in 1782, probably for use at funerals, "a new umbrello." This was superseded in 1803 by a second "new umbrella," which, however, required repairing in the following year.

The singers, who evidently were a "mixed choir," as in 1768 a sum is discreetly recorded as "spent "on the male singers," were not uncared for, but were paid, and liberally supplied with "candles." A payment for "a singing master," by no means illiberal in amount, is entered in 1763 and in subsequent years. A bassoon was purchased in 1768, at a cost of £5 12s.; the number of reeds which that instrument constantly required is worthy of remark. "To playing the hautboy" is an entry which frequently recurs, and "stringe for the "base viol" cost four shillings in 1816. Beside these three, no mention is made of any other instruments. Singers from "Duglass," Kirkby, Aughton, Altcar, and elsewhere, who seem to have occasionally visited the church, did not return home empty-handed, nor were instrumental performers unrewarded. In 1776, five shillings were "spent when Auldrey Wilkenson played the double "base," and the same sum "when Mr. Segar "played the Clarenett." In 1808, William Rushton received three shillings "for pricking tunes," and in the following year earned £2 11s. 6d. for

"wrighting music, and reeds for the bassoon." Edward Parr was also paid for "pricking tunes," and, in 1817, £1 7s. for "wrighting music 81 pages "at 4d a page."

In connection with the word "spent," a modest entry recurs again and again, "spent on ourselves," but it rarely exceeds 2s. When the wardens were occasionally hospitably inclined, "spent on ourselves "and some of the Parish" runs to a higher sum. At Easter, "Nelly Barker," of the "Punch Bowl," has been paid as much as £7 4s. 8d., and larger sums at other times. The occasions on which varying sums were "spent" did not lack variety, as the following entries show:—1751, "Spent "when the writings were laid up in the chest," 2s. 1d. 1752, "Spent when agreed what to give "towards propagating the Gospel in forreign parts," 2s. 1759, "Spent on a 2d rejoicing day for the "taking of Quebec," £1. 1801, "Spent on letting "the Church roof," 19s. 4d. But the parochial feast-day was pre-eminently the 5th of November, when considerable sums, such as £8 3s. 7d. in 1810, were expended. The quantity of wine procured appears to have been three gallons each quarter.

Some of the entries are of a curious description. In 1746, various expenses were incurred in connection with the Militia, such as for "ale and "cockades" 1s. 9d., "for part of a new gun and "Bayonett for Odd-man" 11s. 6d. In the preceding year the "Odd-man" had received "a cartridge "box." In the year 1781 the wardens enter their "Expenses to Liverpool with a Bill of Damage in "the Vestry, done by the Press-Gang." The "dog-whipper" received ten shillings yearly until 1820. In the year 1805, 5s. 6d. was "paide for "shot and powder for the use of the church," and an entry occurs in 1811, "Disburst, paid John

"Lurtin his expenses for standing up for the "school at Crosby, by the order of the Parish," £15 4s. 7d. A not infrequent item is "for cleaning "S. Helen's Well." An entry occurs at intervals, "gave to the children when said catechism," 5s.

EDITORIAL ADDENDA.

On two red sandstone slabs, now concealed by the new organ, in the south aisle, are the following inscriptions,[11] rudely cut. On one, below a *cross moline* :—

"I M Gent :
1649
R M
1686
I M
1692
M M
1693
Here Lyeth ye Body
of Mr Richard Moly
neux of Altgrange
who departed this Life
the 27 of January 1712
in the 50 year of his
Age."[12]

On the other, below a *cross moline* pierced at the centre :—

[11] Copied by the Editor, in August, 1893.

[12] See *Diary of Nicholas Blundell of Crosby*, 1895, p. 110, under date 29th of January, 1713:—"I went to ye Funerall of Mr. Moline[x]: of "ye Grange, there was Mr. Wofold [Wolfall] of More-hall, Mr. Harington, "Coz: Molin[ex]: of Mosburgh, Parson Letus, Mr. Nicho: Fazak[erley]: "Mr. Formby &c. I lent Capt: Rob: Faz[akerley]: a Mare to ride on to "ye Buriall."

" Here Lyeth interr'd the Body
of Rich[d] Molyneux Esq of New hall
in West Derby who departed
this life the twenty-sixth of Feb
1734
Likewise his son Rich[d] died
the first of March following
17 " [13]

In the Blundell Chapel is a mural tablet, inscribed :—

" This
Monument
was erected to
the memory of
Robert Blundell Esq[r]
of Liverpool
who died in his 53[d] year
as a tribute
of grateful remembrance
by
Stephen Tempest Esq[r]
of
Broughton Hall
In the County of York
Aug[t] 9th 1807."

On a stone, now cut in two, and the pieces laid apart in the floor of the Molyneux Chapel, in the north aisle, is the following :—

" Here lieth y[e] Body
of Mrs. Teresa Booth
who went to Wiga[n]
upon y[e] 28th of Octb[r]
being S[t] Simon and
Judes day to have
her Breast cut for
a Cancer which was
taken off y[e] 9th of
Novb[r] and she died
" y[e] 30th of Decb[r] 1717
in y[e] 42[d] year of
her age
Requiescat in Pace
She was House
keeper at Croxteth."

[13] The following entries appear in the parish registers :—
" 1648. Mr. John Mollineux of Grange, bur. 3 Mar.
" 1686. Rich[d] Molineux, gentl. de West Derby, bur. 7 May.
" 1692. John Mollinex de West Derby gentl. bur. 28 Jan.
" 1693. Mrs. Margaret Mollinex de Ince Blundell, bur. 5 June.
" 1712. Mr. Richard Mollineux de Grange bur. 29 Jan.
" 1734. Mr. Richard Molyneux of Grange died at New Hall in Darby bur. 28 Feb.
" 1734. Rich[d] son of y[e] above Rich[d] Molyneux bur. 3 Mar,"

On the east wall of the north aisle is a tablet inscribed :—

"Here is buried
Charles William 3rd Earl of Sefton.
This Tablet is placed here by
his sorrowing Wife and Children
who love to cherish the memory
of his warm and noble heart.
He died
August 2, 1855.
Aged 59.

In or about the year 1756, the art of printing on pottery from engraved copper plates was discovered by John Sadler, of Liverpool, whose father, Adam Sadler, said to have served under Marlborough, established the Print House in Liverpool. They and other members of the family are commemorated by inscriptions on two gravestones, lying in the angle between the chancel and the south aisle on the exterior of Sephton Church, as follows :—

[GRAVESTONE NO. 1.]

"Here lies the Body
of Elizabeth Sadler
wife of Adam Sadler
who departed this life
the 10th of May 1760
aged 87.

"Here lieth the body of John Adam
Sadler Lieut in the Royal Navy
who departed this life 30th Jany
1816 aged 37 years.
May he rest in peace.

"Here are deposited the remains
of the Revd James Parker Catholic
Priest who departed this life on the
29th day of October 1822 in the 75th
Year of his age.
(sic) Requiscant in pace.

"No more to be interred in this grave."

[GRAVESTONE NO. 2.]

"Here lies the body
of Adam Sadler who
departed this Life
the 7th of October 1765
aged 83.

"Here also lies the Body of Mr
John Sadler from Liverpool who
departed this life the 10th of
December 1789 aged 69.

"Here also lies the Body of James
son of the said Mr John Sadler
who departed this Life the 27th
of December 1794 aged 8½ years.

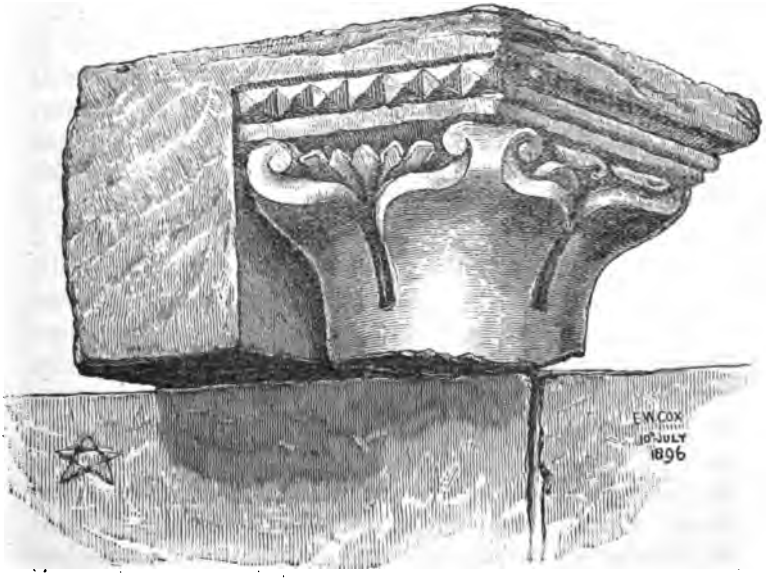
"Also the body of Elizabeth widow of
Mr John Sadler who departed this life
the 25th of May 1842 aged 88 years.

"Also of Elizabeth Mary Sadler
of Aintree Daughter of the above
who departed this life the 19th of
June 1857 aged 75 years.
Requiescant in Pace.

"No more to be buried in this grave."

NORMAN REMAINS FOUND AT SEPHTON CHURCH.

The Norman capital found in 1896 outside the northern wall of the churchyard of Sephton, proves to be of exceptional interest for the decipherment of the structure that preceded the earliest portions of the present building, which belong to the style usually called "Decorated." The capital was found in a pile of debris from the ancient school-house, which stood within the churchyard, to the



NORMAN CAPITAL FOUND AT SEPHTON CHURCH.

north of the church, and which was taken down about eight years ago. In the first place, its style enables us to date the Norman church with some accuracy as about 1170. The fragment has been re-used for a building stone, and the upper surface has been set (as the weathering shows) as the face of the ashlar, the projection of the upper member of the abacus having been cut away at each side, so as to square the stone, which was then set in the wall with the capital turned inwards and lying on its side.

The capital, as we find it at present, is adapted for a single shaft. There is no trace of mitreing of the abacus moulding at the sides that would indicate that it formed part of a clustered pillar or respond, composed of three or more shafts, though the paring down at the sides may possibly have removed some such indications. The probability is that it was from the first made as the capital of a single wall pillar, the rear part of the stone being left square and set in the wall. The abacus is square, and the first member of it is a flat vertical one, below which is a scotia or hollow moulding, slightly undercut. The third member is a plain bead moulding. This forms the front of the abacus. On the proper right of the capital the hollow and bead are not continued, but are changed for a nail-head ornament of seven pyramidal nail-heads. Below the abacus is a small square member, and below this the square is brought down to the round necking, which is broken away, by four large leaves springing from it, each terminating in a depressed ogee form, which at each point is curved again to right and left into a small volute. In the space between the bell moulding and the large leaves are set small lozenge-shaped and triangular leaves, clearly and boldly cut, completing the foliated ornament of the capital.

These features are minutely detailed, because they appear to give good evidence of date. The slightly undercut hollow mould, the conventional yet flowing lines of the large leaves, and the decorative suggestion of the smaller ones, combine to show the coming influence of the early pointed style, and to place this capital within the period of the transition from Norman to the Pointed style. Capitals of similar type are to be found, with slightly later features, in Furness Abbey; also, with a further development, at Cartmel Priory, *circa* 1188.

If, as is probable, this capital was made for a single column, and not for a grouped or clustered one, its use would be adapted either for a wall arcade or it could have formed a dividing column between a group of windows. The former is its most probable purpose, as windows and doorways were most commonly furnished with nook shafts, set in the re-entering angles of the orders or recessings of the arches. In either case, the presence of this capital would indicate a church of considerable richness of decorative detail. There is reason to think that part of the foundations of the church tower are Norman, and if this Norman church had a tower, wall arcades would not be used at the west end. They would be appropriate to the exterior of the chancel, at the east end, or to the internal side walls of the nave and chancel, at their lower stage. Some further evidence of the elaborate decoration of the Norman church is to be found in the fragments of string courses, with the star ornament, built into the tower and south aisle of the existing structure. The discovery of the foundations of a cross wall, a few feet to the westward of the chancel screen, most likely indicates the eastward extent of the Norman church, which was extended by lengthening the

chancel in the fourteenth century, and subsequently further extended in the fifteenth and early sixteenth centuries.

There are also indications on the tower that the south side of the church was without an aisle until the latest alteration, and that the external wall was on the line of the present south arcade. Thus it is possible that a portion of the south Norman wall remained, with fourteenth century alterations, until the latest rebuilding, and that this was the position of the arcade to which the capital belonged; and during the fifteenth or sixteenth century, when the present south aisle was added, it was used for wall ashlar in building the schoolhouse.

Until further investigation is made, the dimensions and plan of the Norman church are to a great extent conjectural, but their indications may be more fully discussed when the whole architectural history of the structure is properly considered.

EDWARD W. COX.

NOTES ON THE PARISH CHURCHES OF WIRRAL.

By Wm. Fergusson Irvine.

Read 19th December, 1895.

ONE often hears the question asked, "When "was such-and-such a church built?" and one always feels tempted to reply, "It was not "built, it grew." The questioner evidently expects to hear a clear and succinct account, how some Lady Bountiful of a bye-gone age supplied the funds for the building of the particular church, much as we see it now, and at the same time presented it with lands sufficient to maintain a priest. Among the ten thousand old parish churches of England there are a few of which such a plain and definite history can be given, but in by far the greater majority of cases, the story of the foundation is lost in the blue distance of the ages.

If we wish to think of the beginning of one of our parish churches, we must at once put from our minds any picture resembling what we constantly see to-day, a church rising in a few months, complete in all its parts, nave, chancel, transepts, even to clerestory and tower. In its place we must conjure up a vision of a little wattle and daub structure, standing in its croft beside the

village, hardly so large as and possibly not unlike one of the smallest thatched cottages of our country-side, in which, perhaps, not ten men could kneel, but large enough to cover the altar and to shield the sacred elements from rain and storm. This is the tiny germ, and as the village grows and prospers, the villagers add a loftier and better building at the western end, and the little thatched hut becomes a chancel and the new part the nave. But still all is wood, wattle, daub, and thatch; years, it may be centuries, pass, until from over the seas comes some travelled son of the hamlet, who in Normandy has seen men rear houses of stone, as his fathers had done of wood; and he and his fellows go up to the hill, and there with their wood-cutting axes, hew the rough sandstone into a semblance of square blocks. And if you look at some of the earliest masonry in our churches, you will still see the broad wound made by the axe, before our English forefathers learnt the use of the chisel. Thus the building becomes more permanent, rough but sound and good. And as year by year England is drawn more and more into contact with the larger world across the sea, the skill and knowledge of the men who work in stone becomes more widespread, and the buildings more elaborate in detail, until, in Eadward's time, the Norman masons travel in bands up and down the land, rearing structures some of which we have with us to-day.

Then the Conquest. And the new lords, with some of their new-found riches, build grand piles, like St. John's in Chester, and many another massive monument. And the grandsons are not content simply to follow in the footprints of their fathers, but develop the details, and the work becomes more ornate; and one day a builder sees the beauty of the pointed arch, and others follow, and breaking

away from the methods of the continental masons, they stamp their individuality on a style which has since been called by our national name, Early English. But still the process of elaboration goes on, the size of the window increases, and men see the exquisite tracery of the decorated work spread like the veins in a leaf across the blank space of light. And as the wealth of the country grows, and men begin to lavish it in every way they can on their church, they soon seize the chance of further beauty offered by the broadening light, and the windows begin to glow and sparkle with that marvellous jewel-like glass which is the wonder and despair of modern church-builders. And as the taste for this grows, there comes the desire for yet broader spaces, until the spreading arch of the fourteenth and fifteenth century window requires the straight support of the slender mullion, and the characteristic feature of Perpendicular is attained. The tendency goes on increasing, until in some of the churches built in the early sixteenth century the walls are nothing but one blaze of light.

Then fell the fierce storms of the sixteenth century, when practically all building ceased, and the only trace of it is to be found in such repairs as were necessary to keep the churches sound. The seventeenth century came and went, leaving but few structures to mark its degraded style, and ushered in the eighteenth, which has left, alas, too many. And how shall I speak of this century? The century of restorations we might call it, but of that we shall speak later.

And thus we have to-day not the creation of a single mind and the effort of a year, but the accretion of a millennium and the countless efforts of thirty generations; so that one feels there is truth in saying, "That church was not built, "it grew."

There can be little doubt that all our fifteen old parish churches of Wirral, with the possible exception of Eastham, were standing at the time of the Norman Conquest; of course not as we see them now, but churches were standing then where we see them stand to-day. Little is now left of the actual structures of this period, but with these we shall deal later. How much earlier than the Conquest the various churches date it is impossible to say, but we may, I think, lay claim to a very high antiquity for some of them; and in order that we may have a clearer idea of the founding and early history of our parish churches in Wirral, you will forgive me if I sketch very rapidly the early story of this neighbourhood.

It is a matter of history that Christianity was established in Britain some time before the withdrawal of the Romans from our island, but the evidence seems to point to the fact that it was almost entirely confined to the ruling race, and that the native British were not affected by it to any great extent. We have a parallel in the India of to-day, or perhaps I should say of one hundred years ago, where, before missionary societies started their work, Christianity found its sole adherents among the English rulers, while the natives followed Bhudda or Mahomet.

In 410 the Romans retired from Britain, and from that date for almost exactly two hundred years (that is, until the Battle of Chester, in 613) our district may be described as British pure and simple. It was during this period that Christianity was first planted in Wirral, and it is probable that to the earlier of the two centuries we can assign the founding of some of our parish churches. We know that between the years 440 and 450 St. Germanus was evangelising North Wales, and Denbigh in particular, and it is not unlikely that

Wirral may have come in for a share in his ministrations; and it is within the bounds of possibility that he founded the parish church of Wallasey, and dedicated it to the great saint in whose footsteps he strove to follow, St. Hilary. But of this presently.

Certainly in the following century the surrounding neighbourhood was thoroughly Christianised, and it is hardly conceivable that there could exist within fifteen miles of Wirral the great monastery of Bangor Iscoed, with its two thousand monks, not to mention churches and monasteries in Chester itself, without some effort having been made to win over Wirral to the faith. And we have, I think, definite proof in our midst in the place-name Landican. Surely the first syllable of this name can be none other than the Celtic *Llan*, meaning a church; a word with which we are all so familiar in Welsh place-names.

Then the dedication of Wallasey Church to St. Hilary, of which I spoke a moment ago, is most significant. The dedication is a rare one,[1] and only occurs, so far as I can find, in eight other cases in Great Britain, six of which are in Wales, one in Cornwall, and one in Lincoln; all, except the last, in places where the Celtic element is supreme; and in the Lincolnshire case there is a neighbouring church dedicated to St. Germanus, a suggestive fact. St. Hilary, it will be remembered, was the great opponent of the Pelagian Heresy, which agitated the Church during the latter half of the fourth century. Britain was supposed to be infected somewhat, and it was

[1] The following is a list of the ancient parish churches in England and Wales dedicated to St. Hilary. In England—St. Hilary in Cornwall, Spridlington in Lincoln, and Wallasey in Cheshire; in Wales—Llanilar and Trefilan in Cardiganshire, Eglwys Rhos in Carnarvonshire, the Castle chapel in Denbigh town, Erbistock in Denbighshire, and St. Hilary in Glamorganshire.

partly to exterminate it that the Gallic Church sent over St. Germanus. He preached in Denbigh and Anglesey we know, and it is far from unlikely that he founded the churches in Denbighshire which are dedicated to St. Hilary, in spite of the usage of the British Church, which only permitted dedication to St. Mary, St. Michael, or the founder; and I submit it as possible that he or one of his disciples founded Wallasey, and perpetuated once more the name of the then popular Saint.

But the British rule was shortly to come to an end. For a century and a half the English invaders had been encroaching gradually on the territory of the Britons, and if you will look at Mr. Green's map of Britain in 580, in his *Making of England*, you will see that, roughly speaking, England was divided from north to south by a line drawn from Berwick to the Isle of Wight, to the east of which lay the English, and to the west the still-unconquered Britons. This line represents the natural barrier of hills that runs through England like a backbone, and that had long held the English at bay; and it was not until 613 that Æthelfrith, the Northumbrian king, anticipating by nearly 500 years the famous march of the Norman William, broke through the boundary and pushed over the bleak moors of Ribblehead, to sweep down on what we now call Southern Lancashire. His object was to break in two the long unwieldy British confederacy that stretched north and south along our western coast, and he chose as striking point Chester, the capital of Gwynedd, a district which then embraced the greater part of the present North Wales. At the news of the danger of Chester, Brocmail, the Prince of Powys, marched from Shrewsbury to its rescue. Two thousand monks from the huge monastery of Bangor Iscoed, after a three days' fast, made their

way to the field, to pray for the success of the British arms. King Æthelfrith, says Bede, being informed of the occasion of their coming, said, "If, then, they cry to their God against us, in "truth, though they do not bear arms, yet they "fight against us, because they oppose us by their "prayers." He therefore commanded them to be attacked first, and then destroyed the rest of the "impious army," not without much loss to his own forces; and, continues Bede, there made a very great slaughter of that "perfidious nation." This victory was followed by the capture of Chester itself, while the district around it fell into the hands of the Northumbrians; and so the Wirral passed into the possession of our English forefathers, and I doubt not there are many living in our midst to-day in whose veins runs the blood of the victors in the Battle of Chester.

With the Anglian conquest of Wirral came, in all probability, a wave of heathenism, and it may be—but this is, of course, the merest conjecture—that all the British churches, with one exception, of which I shall speak in a moment, were desolated and forgotten; so that when for a second time the Gospel was brought to us, either by St. Aidan or St. Chad, or by their missionaries (who can tell?) the original dedications having been forgotten, fresh churches were built on or near the old foundations, and new and English dedications found for them. Thus when the new church was reared at Landican, or Woodchurch as it soon became, the old British saint's name being lost, the new dedication to the Holy Cross was made.

The one exception to which I alluded a moment ago is Wallasey. The Northumbrians, holding Chester as a base, probably had but little difficulty in subduing the great part of Wirral, which possesses few natural features that could be turned

to account in a scheme of defence. The triangle of Wallasey, however, must have been nearly impregnable, backed as it was on two sides by the sea, and protected on the third by the Pool and the impassable morass which is now Bidston Moss. Here the Britons made their last desperate stand, and it would seem to have been a successful one, since the English conquerors have dubbed it Wallasey, the Welshman's Island. The English probably found that even a Briton, when he got his back to the wall and could retreat no further, was not a creature to be played with; and so, surfeited with the extent of their gains, they settled down, content to acknowledge the existence of the plucky band in the low, rock-crowned hill across the marsh. And here we find what we might expect, that the old dedication was not forgotten, and St. Hilary to-day is perhaps the only local example that we have of a church that can claim an unbroken history of fourteen hundred years.

And whence did the preachers come who brought the Gospel a second time into our neighbourhood? Did St. Chad, or St. Cuthbert, or St. Aidan preach to our English forefathers, for all three were at different times within a few miles of Wirral? or did one or other of them send missionaries to us? One likes in imagination to dwell on the picture of one of this noble trio, with a devoted band, landing from over-seas, perchance, at the north-western corner of the Wirral, and planting the Cross on some rising ground, and there preaching to the hardy English settlers as they crowded round to see the strangers; and are there not, in West Kirby Museum yonder, some scraps of the stone cross which soon rose to mark the spot where the throng first gathered?

Whoever may have brought the message back again among us, it is clear that very soon churches, minute ones and insignificant no doubt, began to rise in different spots throughout the peninsula. From the presence of a monumental inscription in runes at Overchurch, near Upton, asking for the prayers of the passer-by for Æthelmund, it may be fairly deduced that when this monument was reared, in the seventh century, there was a church there. Further, the name itself, which means the church on the shore (*i.e.*, the shore of the lake or mere that at this early period probably covered all the flat land from what is now Great Meols Station to the foot of Wallasey and Bidston Hills) must have been given to it prior to the ninth century, when the Norsemen landed and settled here. Again, in 642 King Oswald fell at Maserfield, near Oswestry, fighting against Penda, the heathen king of the Mercians, and within a short time of his death was canonized and, as St. Oswald, became one of the most popular Northumbrian saints. Now in Wirral we have two churches dedicated to his name, at Bidston and Backford; yet about 660 Wirral must have passed from the hands of the Northumbrians and become part of the kingdom of Mercia; so that it looks as if these churches must have risen between the two dates.

Between this time and the coming of the Norsemen at the end of the ninth century, the life of the Church in Wirral doubtless flowed on with little to agitate or disturb it; and when the wild heathen did pour from over-seas, though they may have spread famine and desolation around, they have preserved for us, in the name they gave to Wallasey (Kirkby, or the Church town), the fact that at their coming, at all events, they found a church there. It would be interesting to know whether it were they who gave the dedication to

the parish church of West Kirby, St. Bridget, or whether this marks the work of the earlier Irish missionaries of whom I have already spoken. The fact that the Norsemen called it *West* Kirkby, to differentiate it from Kirkby in Wallasey, looks as if it were later, but it may be that they conquered Wallasey first, and not knowing of the church on Caldy Hill, gave Wallasey the distinctive title.

That the Norse settlement in Wirral must have been a very complete one, is obvious to anyone who looks at the map. Its completeness is shewn by the fact that the Norsemen actually introduced their own system of local government, and met at one common centre, at Thingwall, where the business of the district was transacted, new laws promulgated, and their annual "thing" or parliament held. The more carefully one looks into the matter, the more complete appears to have been the occupation. In addition to the Norse place-names (as Irby, Greasby, Frankby, Pensby, and so on) we find, on more detailed examination, that the whole countryside teems with Norse names, names of fields, brooks, and lanes; and even in the common speech of the countryfolk we find many words to which a Norse origin must be assigned.

One wonders whether the Norsemen were Christian when they came. It is impossible to say, but the probability seems to be that if they were not, they became so very shortly after their final settlement, the date of which may probably be placed towards the end of the ninth century.

We have seen Wirral, and with it our parish churches, pass successively through the hands of Briton, Angle, and Norseman, and now it is to change its lords once more, and, let us trust, for the last time. Angle and Norseman, closely related as they were, must very soon have become welded into one common family, and formed together that

splendid race that held the Norman William at bay till every other part of England had stooped its neck to the Conqueror, and gave to Chester the proud position of being the last English city to yield up its freedom. The last hopes of the English ceased, says Green, on William's arrival at Chester. This was in 1070. In 1086 the great Domesday Book was drawn up, and now, at last, we emerge from the mirk and mist of conjecture, and can gaze clearly on that thing dear to the historian's heart, documentary evidence.

We turn eagerly to Domesday, to hear of the condition of the Church in Wirral, and we are disappointed. There is much in Domesday, far more than anyone has yet attempted to explain, but on the matter of the Church it is exasperatingly silent. You must remember that the great survey was made by the king to ascertain the military strength and financial resource of the country, and so unless a priest happened to be a holder of land in his individual capacity, he was not necessarily enumerated in the returns. And so it comes to pass that only four priests are mentioned in Wirral—at Eastham (this probably refers to Bromborough), Neston, Landican or Woodchurch, and Poulton or Bebington.

Seven years later than this we have the foundation charter of the Abbey of St. Werburgh in Chester; and in this definite mention is made both of Bebington and Woodchurch, and, by implication, several other of our parish churches. But from this period onward, in addition to voluminous ancient records, we have the evidence of the buildings themselves.

WALLASEY.

We cannot do better than commence our survey with the Church of Wallasey, dedicated, as has been already said, to St. Hilary the Bishop,

and which I fain would think has an unbroken history of 1400 years. It will be noticed that there are two towers standing; the one to the south of the present building being that of the old Church, which was burnt down in 1857—this tower alone being left. The tower was built in 1530, just before the suppression of Birkenhead Priory, which held a mediety of the Rectory and appointed a chaplain. One of the features of our Wirral Churches is the square tower, and it has often been pointed out how close the resemblance is between some of them, particularly Bidston, Wallasey, Backford, and Shotwick, while Heswall, Neston, Woodchurch, and West Kirby have each special features of their own.

The structure that was burnt down in 1857 had no points of interest whatever, having been built exactly one century before, in 1757, at a time when the lamp of ecclesiastical architecture burnt low. "The building," says Mr. Cox,[2] "was really every-"thing a church should *not* be, and the whole "combined, in an eminent degree, the ignorance of "the eighteenth with the pretentious meanness of "the nineteenth century, and constituted what used "to be called, in one's boyhood, an extremely neat "edifice!"

Time would fail us to go into all the re-buildings that must have taken place at Wallasey, traces of which were found when the burnt church was pulled to pieces; but there is no doubt some truth in the old tradition among the villagers that it has been thrice burnt, having been twice a church without a tower, and once a tower without a church.

There lived at Wallasey, towards the end of the 17th century, an interesting old man, named Robinson, the village schoolmaster, and he loved his old church, and jotted down all he knew or could learn

[2] "Notes on the History of Wallasey Church." by E. W. Cox, p. 66, vol. i, (new series), *Jour. of Chester Arch. and Hist. Soc.*

about it, and the result is a most valuable and picturesque account of the parish as it was about the year 1700, and withal some strange and wondrous traditions, one of which I cannot refrain from quoting :—" When this present church was built," says Robinson,[3] " being built at several times, " several strangers came and worked, some a week, " some a fortnight, at their own proper charges, " and went away without any pay or reward. More " particular one man, as a master workman and " others dependent on him, came and got stone " and dressed them, and built that arch of the " church next to Bird's, Gills and Balls forms, the " workmanship being different from the other " arches, and departed without any pay. When " the neighbours asked them whence they came, " they answered, 'out of the woods.' The steeple," continues Robinson, " was built in 1530. I have " heard old Richard Watt say that his old aunt " Tomlinson told him that when she was a little " girl she carried drink in a pitcher to the workmen " building the steeple, and that the master work- " man had but threepence per day." One would like to spend some time in trying to unravel these strange old-world stories, and I doubt not something could be made of them ; but we must refrain.

Robinson also tells us that there was a fine tall cross (16 feet high, he says) standing, within his memory, in the churchyard, but that it was much injured in the civil wars by soldiers shooting at it, and was afterwards broken in three pieces in King William's war, by the men of the galley called " The Charles " ; and " finally," concludes Robinson, " it was irreligiously employed by Thos. Cotton " for steps to the church stile, and he hewed off all " the curious cuttings that was on it."

3 " An account of Wallasey, etc.," by Mr. W. C. Ashby Pritt. Vol. xliii, *Trans. Hist. Soc. Lanc. and Chesh.*

One relic of Norman times is left in the shape of a fine large font, which, after a lengthened sojourn in the rectory garden, now lies within the sheltering walls of the church. At Eyam church, in Derbyshire, there is another such font, so like, indeed, that one is almost tempted to believe that they were cut by the same mason.

BIDSTON.

Crossing the marsh or moss, over which, until fifty years ago, the tide used to flow, we reach Bidston, and here again will be noticed the close resemblance between the towers of Wallasey and Bidston. The tower itself was built about the year 1520, ten years earlier than that of Wallasey, the date being fixed for us by the charges on the shields over the west doorway. The three in the centre are bearings of the Earls of Derby, the eagle claw of Lathom, the arms of the Isle of Man, of which the Derbys were kings, and the maunch of the Hastings. This last coat fixes for us the date within certain limits, as it is that of Dame Anne, daughter of Lord Hastings of Hungerford, and wife of Thomas the second Earl of Derby, who died in 1521. The other two shields are puzzles—the one to the left being possibly a sculptor's error for Strange of Knockin, who owned the manor before the Stanleys, while that to the right is almost certainly the coat of the Masseys of Bidston, who held the manor in very early times, and who gave their name to Saughall-Massey, to distinguish it from the Saughalls near Chester.

The Church itself has no special features of interest, having been entirely rebuilt in 1856, mainly on the old lines. The building which it replaced contained some fine Early English work, and there is documentary evidence of the existence of a church here in the 13th century, though there can be little

doubt that there was a church here at an earlier date, possibly as early as the time of the Northumbrian over-lordship, as the church is believed to have been dedicated to St. Oswald.

Next to the church is a charmingly picturesque old house, which in the Ordnance Survey is called the old vicarage, and I have made this flimsy claim to ecclesiastical distinction the excuse for introducing it here, even though I have to dismiss it at once by saying that there is ample evidence to prove that no vicarage existed at Bidston until the present century, and that this house was built by one of the tenants about 1670. The gable to the east, however, is the end of a fine old tythe barn.

Bidston parish had one peculiarity, and that was that it contained within its boundaries the only ancient chapel of ease in the hundred, if we except one that may have stood at Arrow; and just outside stood Birkenhead chapel, which, after the dissolution of the Priory, was occasionally used until the present century, when St. Mary's Church was built. Nothing is now left of the chapel at Moreton, but at Birkenhead the chapel still stands—the oldest complete ecclesiastical building in Wirral. On the south side is the only original Norman window which is left, though inside an interesting groined Norman roof remains. This was probably the original church of the Priory of our Blessed Lady and St. James, founded by Hamo de Massy in 1150; but when the Priory enlarged its borders in 1272, and an early decorated church was built, it became the chapter house, and so continued until the Dissolution, when it was converted into a chapel once more.

The Priory does not, strictly speaking, come within the limits of this paper, but I cannot refrain from alluding to it in passing. Special mention deserves to be made of the crypt, under what was

the refectory; it is, of its kind, one of the most interesting and complete examples of mediæval work in Cheshire, and is worthy of a better fate than being allowed to crumble to pieces as a coal-hole. In a recently-published paper,[4] Mr. Cox has put forward a suggested reconstruction of the dormitory and cloisters, being deductions drawn from the few scraps of masonry and traces that remain. The result, as shewn in a two-page drawing, is extremely interesting, and when we read the evidence he brings to bear, we are compelled to agree with him that the drawing probably reproduces very closely what actually stood at Birkenhead before the time of Henry VIII. One often wonders how many of the hundred thousand inhabitants of Birkenhead have any idea of the beautiful old ruin still standing in their midst.

OVERCHURCH.

From Birkenhead, with its unutterable modernness, to the childhood of England in the seventh century, is a far cry. In Upton village, a few years ago, was discovered the now famous Overchurch Runic stone, the only stone with a Runic inscription as yet found in Cheshire. The old church of Overchurch stood about three-quarters of a mile to the north of Upton, and close to the present Moreton church; but, falling into great decay, it was taken down in 1813, and a new church erected in the village of Upton, the old stones being used up in the new building. This little church stood until 1887, when (it having been in the meantime superseded by the present one, built by the late Mr. Inman), it was taken down and the material sold. Among the stones was found this most interesting early Christian monument, which experts have pronounced

4 "Birkenhead Priory," by Mr. E. W. Cox, p. 123, vol. xlvi, *Trans. Hist. Soc. Lanc. and Chesh.*

to be of the seventh century. The inscription reads—

FOLC ARAERDON BECUN GIBIDDATH FOR ATHELMUND.

[The people reared the monument pray for Athelmund.]

It is curious to note that every one of the words used in the epitaph are current speech to-day, "Folk reared beacon bid or pray for Athelmund."

To show what wild suggestions even respectable antiquaries will sometimes make, I may mention that one distinguished professor read this inscription to be—"So and so, struck dead for telling a lie." To the ordinary laymen it would appear as improbable that people would take the trouble to rear a monument to a gentleman of this description. There is nothing to show who Athelmund was, he may have been a priest or a distinguished soldier.

Upton is in the curious position of having three churchyards. There is the yard about the present church; there is, across the road, the burial-ground which surrounded the little whitewashed building put up in 1813; and there still is, though known to very few, the old churchyard, where sleep the dead of more than a millennium. Those who have not seen it can have little idea of the strange, almost weird solitude of this forgotten spot. Among the stones taken out of the little church, which was pulled down in 1887, were found sufficient remains to enable Mr. Cox to reproduce, in a paper on the church,[5] a drawing of the interesting Norman priest's door.

WOODCHURCH.

Our next journey is to Woodchurch, and here, on the north side of the chancel, is a small scrap of early masonry, including a very early Norman window, so rude in its construction, and in the curious

5 "Overchurch," by E. W. Cox. Vol. xlv, *Trans. Hist. Soc. L. and C.*

method of dealing with the arch, that it is thought to be earlier than the Conquest. The tower is 14th century, with a later casing; the extraordinary buttresses appear to have been added about 1680 to strengthen the old tower. The north wall is Norman, with later inserted windows, and is likewise supported by massive buttresses. The south aisle is late perpendicular, to which period the porch also belongs. The interior is interesting, much of the old roof is left, and there are a few scraps of very good oak carving—four bench ends in the chancel are specially worthy of mention. It is noticeable that the orientation of the nave and chancel differ. There are also some curious hatchments, commemorating various members of the family of Hockenhall of Prenton, who for three centuries were the chief people in the parish.

Woodchurch and Heswall share the distinction of being the only two churches in the hundred which, throughout the ages, have remained in the gift of lay patrons. All the others, one by one, fell into the hands of the great monastic bodies, and so, to a large extent, lost their individuality. The patronage of Woodchurch was vested for centuries in the two great Cheshire houses of Praers and Fullshurst. During the reigns of Henry VIII and Edward the advowson changed hands several times, but finally came into the possession of a family of the name of Adams, one of whom, Richard Adams, was rector during the greater part of Elizabeth's reign, and from whom it has descended, through ten generations, to Canon Robin, the present rector. A curious feature in the descent is that, in the ten generations, the property passed through no less than five heiresses to a different name.

Dr. Sherlock, the famous divine, was a native of the parish and related to the Adams, as was also the mother of Thomas Wilson, the saintly bishop of Sodor and Man.

BEBINGTON CHURCH.

From a photograph by the late Clifton Parkinson, Esq., of Rock Ferry.

BEBINGTON.

Crossing the bounds of Woodchurch parish, in an easterly direction, we get into Bebington. And here we have what is, without question, the most interesting parish church in Wirral, from an architectural standpoint. The chancel and part of the south aisle are very late perpendicular, but exceptionally good work for the period. It has been suggested, and with some show of reason, that the abbot of St. Werburgh, who owned the advowson, becoming alarmed at the dissolution of the smaller houses in 1535, hastened to lay out the surplus funds of the abbey in church extension, lest their existence should tempt the rapacious Henry; and this was one of the churches which he commenced to rebuild. The blow, however, fell before he was able to complete the work, and so the rebuilding left off abruptly; and if you will go round to the south exterior wall of the church you can see exactly where the new work ceases; and in the interior it is shewn by a curious temporary arch in the arcade, which breaks off at a slight angle from the old Norman work to meet the later pillar, since the church was being widened and raised as the rebuilding proceeded.

Whether the suppression of Chester Abbey were the cause of the cessation in rebuilding or not it is difficult to say, but it is abundantly clear that some one commenced early in the 16th century to rebuild the church from the east end, and for some cause was not able to finish. It is also clear, from the large number of different masons' marks on the new work, that a perfect army of men must have been employed on the rebuilding.

In the chancel one sees the stately, high-soaring, late perpendicular work, and, as a contrast, in the nave the massive Norman arcading which it was replacing. The font is Norman.

There is documentary evidence to prove that there was a church in 1093, and Domesday mentions a priest here, under the manor of Poulton. Tradition says that it was called "the white "church," a name given in early days by the English to stone churches, when they first began to rise, to distinguish them from the old wooden buildings.

Opposite the church, on the west, is a lane called Kirket or Kirkup Lane, which seems to have been the lane by which the Storeton folk came to their parish church. A similar mule track is to be found on the other side of Storeton, leading to it from Prenton, and it is possible that these two sets of stones were laid down in the days when the undivided family of Stanley, the hereditary foresters of Wirral, lived at Storeton, before they broke up and settled at Hooton, Lathom, and Alderley respectively.

Passing over Bromborough, where now no traces remain of the original church, which doubtless stood at the time of the Conquest, we come to

EASTHAM.

Here Domesday mentions a priest, though it is thought by many that this priest must have been located at Bromborough, which as late as 1281, (when Pope Nicholas' Taxation was drawn up) appears to have been regarded as the mother church.

It is stated that Earl Randle, about 1150, built a church here, and that this is the church which he mentions in 1152 in his gift of the manors of Eastham and Bromborough, together with the churches, to the abbey of St. Werburgh. There are remains in the north wall of the Stanley Chapel of the original Norman building—the font is also Norman. The tower, chancel, and south aisle are 14th century work. The north arcade early English, and the north wall perpendicular.

In the churchyard stands a famous old yew tree of great antiquity. A tradition in the village says that when the church was handed over to the monks of St. Werburgh, presumably in 1152, the villagers asked that care might be taken of "their "old yew tree." If it were old then, how much more so to-day!

On the exterior of the east wall of the chancel is to be seen a much-weathered inscription, which was long a puzzle to antiquaries, until the Rev. Francis Sanders pointed out its true meaning. The letters to the right are "Jhon Anglizer died," and to the left "A Anglizer May xxiii," evidently simple monumental inscriptions to some of the rude forefathers of the hamlet. There could be little reasonable doubt that this was the correct explanation, but we were able to put it beyond question by finding at Chester the will of John Anglizer, dated 1628, in which he says—"I desire to be "buried near unto the place where my dear father "was buried, viz., at the east end of the chancell "amongst my ancestors," and then specially requests that "my funeral expenses be done sparingly "in regard to my debtes which are great." So this was the method adopted by his friends to save expense, by utilizing the church wall as a tombstone!

Ormerod, the historian of Cheshire, who, though a man of wide general knowledge, was ignorant of the principles and history of mediæval architecture, read the last four letters of Anglizer's name to be "17E.R." *i.e. Elizabethæ Reginæ*, and so dates the building of Eastham chancel as 1574, and adds that this proves it was not built by Inigo Jones!

In the Stanley chapel are some interesting tombs, and in the south aisle are three oak panels, exquisitely carved with heraldic devices—the arms of Capenhurst, Poole, and Buerton, probably 15th

century work. Eastham is now one of the most beautiful of our Wirral churches; there is some fine modern iron work, and several exceptionally beautiful windows, designed by Mr. Kempe.

BACKFORD.

In Backford church there is practically nothing left of the old building except the tower, the nave and chancel having been rebuilt within the last few years, though some of the old stones have been worked up into the chancel again, and it is mainly on the old lines. The tower bears a close resemblance to those of Bidston, Wallasey, and Shotwick, which was more apparent before the new finials were added. Some curious mason's marks are to be seen on the tower, particularly around the west doorway, and the decorations round the string-coursing are quaint.

In the church is an interesting chained Bible, the only one in the Hundred, dated 1617, and printed by Robert Barker, London.

A substantial altar tomb, of the family of Coventry, of Mollington, still stands in the churchyard, at the east end of the chancel, though the fulsome Latin epitaph, which Randle Holme copied in 1656 (*Harl. MS.* 2151) has long disappeared under the action of the weather. The coat of arms is still, however, faintly visible.

The advowson was, about 1300, given to the priory of Birkenhead, who retained it until the dissolution. The dedication is to St. Oswald.

STOKE.

Stoke is perhaps the least known of our Wirral churches, though it contains not a little to interest us. It lies amid flat meadow land, which in the middle ages must have been mere and fen. These level tracts have a special beauty of their own, and there

are few pleasanter walks than across the marsh from Stoke to Thornton church on a summer evening, after the hay has been cut and the fresh grass is springing new and green, as the long shadows from the sinking sun slant across the fields.

The church, which used to possess some interesting Norman details, was almost entirely rebuilt in 1827, and little of interest in the structure now remains. The walls are hung with a large number of hatchments, mostly commemorating various members of the Bunbury family, some of which appear to have come from the hand of one of the Randle Holmes. In the tower are hung three interesting old bells, dated 1631, 1615, and 1642; and built into the exterior wall, on the south side, is a whitish stone bearing the inscription, in very early lettering—

[Magist]er Andre: cui': ãie; p̃pitiet̃; Dš

[Master Andrew on whose soul may God have mercy.]

The church, which for centuries belonged to the abbey of St. Werburgh, is dedicated to St. Lawrence, a comparatively rare dedication in this neighbourhood.

SHOTWICK.

Shotwick village is perhaps the most thoroughly countrified of our Wirral villages: there is a quiet old-world flavour about it, and the church is one that has suffered but little at the hands of the restorer. The tower very closely resembles those of Bidston and Wallasey, and is also not unlike Backford. On the south side, high up on the shoulders of the tower, are the letters D.C.M.D. in relief. What these letters stand for I am at a loss to conceive; it is possible that M.D. is the date 1500. Higher up still is a stone on which an incomplete inscription is to be seen—it appears to

read "Thomas, Abbot," but it is too high to be easily deciphered.

Under the quaint porch is a very nice specimen of a Norman doorway, the details of which, until last year, were completely hidden by successive coats of whitewash. These have since been carefully removed, however, and the door-head now presents a very interesting example of Norman ornamentation.

The interior has several points of interest; the old three-decker pulpit still stands, and is the only example of the kind in the hundred. Within the chancel rails is a curious gravestone, which the sexton used to tell us was that of old squire Hockenhall, who, in the days of Good Queen Bess, used to be a keener sportsman and ride straighter to hounds than any man in the county. One day when out hunting his horse stepped in a rabbit hole, threw his master, and rolled on him. The old squire was carried back to Shotwick to die, and on his death-bed ordered his son that no other inscription should mark his last resting place than a bridle bit and a pair of stirrups; and "this is his "tombstone," the sexton used to say.

The story is a pretty one, and might have been left to interest future generations, if a certain learned antiquary had not recently pointed out that the bit and stirrups were merely the letters I or J . C . C ., and probably referred to some local landowner or yeoman. The difficulty, however, at once suggested itself, that in the 16th century such a thing as two Christian names was almost if not absolutely unknown. This was, however, explained on finding, in Ormerod, the name of an incumbent in 1570, entered as John Carter Curate. Though this practically settled the question, I was fortunately able to place the matter beyond dispute by finding the Rev. John Carter's will at Chester, and in the pre-

amble he desires to be buried within "the chancel "of the church of Shotwick," and the date of the will and probate is 1587.

In one of the east windows are some scraps of mediæval stained glass, and there is an interesting old churchwardens' pew with canopy.

BURTON.

Our next parish is Burton, as we come along the Dee shore. There is unfortunately little left of the original structure, with the exception of the Massey chapel, as the church was rebuilt in 1721. The tower was also practically rebuilt, though we know from the Harleian manuscripts that the church possessed a tower, built in 1500 by two of the Massys of Puddington, and probably resembling our other Wirral towers. This fact is gleaned from Randle Holme's MSS. in the British museum, which I have recently examined. He visited it in 1668, and says—"Over the door that goes into the "steeple on the arch of the door on the outside are "these two coats cut in stone." Here follows a rude drawing of the Massey coat and another. "Over the steeple door," he continues, "and so "along for two sides of the steeple, this writing in "old letters." He then tries to imitate the old letters—the result is not a striking success—but the inscription appears to mean (it is in Latin): "In "the year 1500 William and Thomas Massy, sons "of John Massie, Esquires, began to build this "tower, on whose souls may God have mercy." Examples of the habit of cutting coats of arms in this position, it will be remembered, are also to be found at Bidston, and West Kirby.

In the Massy chapel, Randle Holme describes a beautiful alabaster tomb, to the memory of William Massy of Puddington, who died in 1579, and Ann his wife. William Massy in his will, still preserved

at Chester, gives minute directions as to his burial, and says—"My will ys that my executors shall "within one yeare nexte after my decease cause one "conveniente tombe or monument of alabaster for "my degree or vocation, wherein my corpes [may] "be buried and laid in the North Ile or chappell of "the said Parish Church of Burton for the making "whereof I give by this my will xiij$^{li.}$ vj$^{s.}$ viij$^{d.}$ to "be imployed on the same, also I give for the "making of better lightes and windowes in the said "North Ile or chappell vj$^{li.}$ vj$^{s.}$ viij$^{d.}$

In Burton village was born Thomas Wilson, the saintly Bishop of Sodor and Man. Among the many deeds of charity he performed, probably none has done more solid and lasting good than the school which he founded in his native village.

In the woods behind the church are to be seen two solitary graves, called the Quaker graves. There is no reason to doubt that this is a correct description, though I have not been able to discover any documentary evidence relating to the matter.

NESTON.

From Burton we pass to Neston, and notice again one of the square towers. Neston should be one of the most interesting of our Wirral churches, but it is so restored that none of the interesting features now remain.

The church is dedicated to Our Lady and St. Helen, but there must have been a chantry altar here, dedicated to St. Martin, as Thomas Haward, of Neston, in his will, dated 1525, says—"Also I "bequethe to Saynt Martin a hyve of beene to the "kepeing of a light before him." In this bequest we get a curious glimpse at the question of relative values 370 years ago. There used to be some interesting Norman work in this church, but nothing

is sacred to the hand of the restorer, and it has gone, or, rather, a modern reproduction has taken its place. Domesday mentions a priest here, and Ralph de Montalt, seneschal of Cheshire, granted the advowson to the abbey of St. Werburgh about 1170. Some eighty years after this, Roger of Montalt, his grandson, "violently attacked" (so writes the indignant chronicler in the *Annales Cestrienses*) "the property of the abbot and convent, "and the monks were only able to retain possession "of Neston rectory and much more of their property "by granting some of their manors to the robber "in exchange. And," adds the monk, "the eldest "son of the said Roger died within 15 days. Many "other notable misfortunes befell the said Roger "not long afterwards. Roger himself died in "poverty within two years, the common people "being ignorant of the place of his burial."

HESWALL.

But the Neston restorer is quite put in the shade by him of Heswall. Except the old tower nothing now remains of the original work. One thing to be said for the rebuilder of Heswall is, that the church pulled down had little of interest to recommend it, having passed through the hands of successive generations of restorers.

In the tower are some interesting monuments to the Gleggs of Gayton—one in particular to John Glegg, who died in 1619, which is in the form of an acrostic, the first letters of the lines making his name.

Heswall, as I have already said, is one of the two churches in the hundred that never fell into the hands of any monastic body, but has always remained in the gift of private patrons.

THURSTASTON.

It grieves me that we have to move on from church to church and have no opportunity of walking through the fields between them. We have just passed over one of the most charming country walks in Wirral, from Heswall to Thurstaston by the field path.

Thurstaston is not only entirely modern but stands on a different site from the original church, which must have been a most interesting specimen of Norman work, the chancel ending in an apse. The Lysons, in their history of Cheshire, so describe it. It was rebuilt in 1824, and again about twelve years ago. The new church is by Pearson, the architect of Truro Cathedral, and is a beautiful example of modern ecclesiastical architecture on mediæval lines.

All that now stands of the 1824 rebuilding is the ivy-covered tower, built into the walls of which is part of an ancient inscription, which reads—SANCTI BERTHLMI, JOHN WITTMOR, WILIAM HOE . . . here the lettering breaks off incomplete. It should probably be—Sancti Bartholmi, John Wittmor, William Hoe gardiani; or John Whitmore and William Hoe churchwardens of St. Bartholemew—St. Bartholemew being the saint to whom the church is dedicated.

In digging the foundations for the new church an interesting stone coffin of a small size was discovered, which takes us back to very primitive times.

The earliest mention of the church is in 1125, when Matthew de Rhuddlan, the son of the famous Robert of Rhuddlan, to whom so many fat Cheshire acres fell in the dividing of the land, granted the advowson of the church at Thurstaston to the abbey of St. Werburgh.

WEST KIRBY.

Our journey round the hundred is now rapidly drawing to a close, and passing unnoticed another charming walk, we stop finally at West Kirby.

As I said in my introduction, Christianity must have been planted in this parish many centuries ago, certainly earlier than the Conquest, possibly as early as the fifth century. In the group of stones preserved in the museum we have the earliest records that exist of the parish. Several of them are of extreme interest, especially the famous hog-backed stone, and have been dated by competent authority as ninth century work. Some remains of the Norman church were visible before the restoration, and the base of a Norman pillar is still *in situ*.

The tracery of the chancel window is peculiar; it is said that only one other church in England, that of Shifnal in Staffordshire, possesses a window of a similar pattern. It is a curious coincidence, however, that several such windows are to be seen in different monastic ruins in the south of Ireland. Now St. Bridget, to whom West Kirby church is dedicated, was abbess of Kildare. Needless to say this is merely a coincidence, as St. Bridget flourished about 560, and this style of tracery did not begin to be used till some 800 years later. Still it probably goes to confirm what is already well enough known, the close connection there was in the middle ages between West Kirby and Ireland.

The tower is late perpendicular, and was probably built about the year 1500, and like Bidston and the old Burton tower, it has coats of arms cut in stone over the west door, and as in the case of the two other churches, it is not very apparent to whom all the coats allude. The one on the left is evidently meant for Meols of Meols (a bend between

two lions' faces); but unfortunately the mason has cut a bend sinister instead of a bend dexter. The next is probably Banastre of the Bank. The third is the one that fixes the date of the tower, if it be what it seems, the arms of William Smith, bishop of the diocese (1493-5), the munificent founder of Brazenose College.

In the chancel wall the old priest's door, dating from the 13th century, still remains.

In the chancel is an interesting tomb to the memory of John Van Zoelen, late of Bristol, who was buried here in 1689. He was probably one of the officers under Marshal Schomberg, who, on the 12th August in that year, embarked at Hoylake for Ireland, with an army, to re-conquer Ulster.

In a rare old book (Leigh's *Natural History of Lancashire and Cheshire*, printed in 1700), the writer mentions that Marshal Schomberg's army was encamped for some time on the flat sands by the sea, "called the Mels" (probably what is now the golf links), and that they obtained abundant water by digging in the sand, "which shows," says Leigh, "that the salt water is filtered by coming through "the sand."

And so our journey ends, perhaps not inappropriately on the sands by the sea shore, with the wondrous past behind us, and the future limitless as the sea before; and our time has not been wasted if we have realized a little more than we are in the habit of doing, how much we owe to that splendid past which is the heritage of every Englishman. And as our lives are but links in a chain, may it be given us so to forge our link that those who come after us may remember us with honour and not with shame.

CHESHIRE IN THE GREAT CIVIL WAR.

By A. M. Robinson, F.R.G.S.

Read 7th November, 1895.

CHESHIRE took a prominent part in the great struggle between King and Parliament, and Cheshire men influenced the course of English history more than would be anticipated from the geographical position of the county, or its size or its population. Whilst the King was at York, at the end of May, 1642, with thirty-two peers against forty-two who remained at Westminster, the Houses passed an ordinance for settling the Militia in such hands as they could confide in. The King, however, charged this to be against law, and required none should yield obedience thereto. He issued his Commissions of Array to the respective counties, appointing several persons of quality to *array*, train, and muster the people. This commission the Houses declared to be unlawful. As Rushworth says, the persons in the counties, acting by these opposite authorities, had many bickerings one with another. The King's proclamation given at York, 20th June, 1642, informed "all our loving subjects "of the lawfulness of our Commissions of Array, "issued into the several counties of our realm of "England and dominion of Wales, and com-"manding them to obey our commissions therein

"named." Both Houses of Parliament issued, on the 1st July, 1642, a long "declaration" to prove the illegality of the King's action. And according to Hallam, the King's Commission of Array, although not strictly conformable to law, was "justi-"fiable, as the means of opposing the Parlia-"ment's ordinance for the militia, at least equally "illegal." It appears that during June, July, and August of that year, "petitions" against the impending resort to arms were addressed to the King by the county palatine of Lancaster, and by other counties, and were all duly and separately acknowledged by his Majesty's order. Cheshire did not volunteer any such petition, but waited the course of events.

On Monday, August 22nd, 1642, his Majesty left his forces before Coventry and, with some lords and others in company, rode to Leicester, where he dined at the Abbey, the Countess of Devonshire's house. After dinner, again took horse and rode to Nottingham, where was great preparation for setting up his standard that day. The standard was taken out of the castle and carried into the field, a little on the back side of the castle wall. The likeness of the standard was much of the fashion of the city streamers used at the Lord Mayor's Show, having about twenty supporters: on the top of it hangs a flag, the King's arms quartered with a hand pointing to the crown, which stands above with this motto, "Give Cæsar his "due." But efforts by men of light and leading to circumscribe the area of war still continued.

In some counties, as in Yorkshire, Cheshire, and Lancashire, there was an endeavour to make an association of neutrality. Lord Fairfax, Mr. Bellasis, Sir William Savile, and others in Yorkshire sent the heads thereof on the 29th September, 1642, to Parliament, but in vain. Parliament, by

a formal declaration in October, ordered that no such neutrality be observed. And so the eventful struggle proceeded.

A rare and valuable collection of Civil War tracts relating to Cheshire, which has lately been secured for the Birkenhead Free Library, throws a good deal of light on the inner working of events connected with the county. They range from 1642 to 1659.

No. 1 is a folio broadsheet, printed in London by Edward Husbands and John Frank, and is dated 20 July, 1642, a month before Charles raised the Royal Standard at Nottingham. It is a "Declaration of the Citizens and Inhabitants of "the City of Chester whose names are subscrlbed summoned to "appear before his Majesties Commissioners for the Array at the "Roodey within the liberties of the said city for their cleer "manifestation of their Allegiance to his Majesty, and duty to "his parliament," and appears to be a well-meant protest against the civil war into which the nation was drifting: pointing out that "in the Cordiall Union of his Majestie and his Parliament "consists the safety glory and the happiness of the Kingdom," &c. No names are in fact attached to the document; but it was "delivered by the Citizens of Chester to His Majesties Commis-"sioners for the Writ of Array."

No. 2 is the "Advice and Direction of Both Houses "of Parliament to Sir William Brereton and to the rest of the "Deputy Lieutenants for the County of Chester with orders of "the Lords and Commons Assembled in Parliament for the "regulating of those Souldiers that are gon or shall goe under "the Command of His Excellency Robert Earle of Essex Lord "Generall for this Expedition," and was printed in London under date 19 August, 1642, by order of both Houses. Commencing with the argumentative preamble that the King, "Seduced by "Wicked Counsell intends to make War against the Parliament," it proceeds to give in six pages highly practical orders and instructions both as to the discipline of the forces, and as to the action to be taken against the "Popish Recusants in Cheshire who did "not confine themselves to their dwellings according to the "Statute in that case provided," &c., &c.

No. 3 is a brief order, printed in London, by order of the Lords and Commons assembled in Parliament, on the 2nd September, 1642, "for the Suppressing of Publike Stage Playes "throughout the Kingdome during these Calamitous Times."

It recites in quaint language that "Whereas publike sports doe "not well agree with Publike Calamities nor Publike Stage Playes "with Seasons of Humiliation this being an exercise of Sad and "pious Solemnity and the other being Spectacles of Pleasure too "commonly expressing lacivious mirth and levitie," "It is there-"fore ordeined," &c., "that Stage Playes shall cease and bee "forborne," &c. "Instead of which are recommended to the "people of this land the profitable and seasonable Considerations "of Repentance, Reconciliation and peace with God," &c., &c.

No. 4 embodies two declarations of the Houses of Parliament,—one concerning the release of certain Ministers in Cheshire, imprisoned for refusing to obey the illegal Commission of Array; the other for the Appropriation of Delinquents' fines; printed in London by order on the 9th September, 1642. The names of the Ministers are not given; but their discharge is ordered. Incidentally, as a postscript, the Lord General is requested to "take special care for the restraining and punishing "disorders in the Souldiers according to the custome of War"; so complaints had evidently been made by the peaceable Cheshire folk as to the want of discipline in the Parliamentary forces stationed in their midst.

No. 5.—The indecisive battle of Edge Hill—where, in fact, the moral advantage rested with the King—took place, it will be remembered, on the 23rd October, 1642, about six weeks after the issue of the above Parliamentary paper; and our next is headed "Neutrality condemned by declaring the reasons why "the Deputy Lieutenants intrusted by the Parliament for "Cheshire cannot agree to the Treaty of Pacification made by "that County. And may serve to prevent the like in other "Counties." It was printed in London for Henry Overton, and "are to be sold at his shop in Pope's Head Alley, "December 6, 1642." It is a closely-printed pamphlet of eight pages, in the style so admirably travestied by Scott in his *Peveril of the Peak* and in *Woodstock*. The argument is difficult to follow. There is a good deal of reference to the Old Testament as a matter of course, and the author was apparently proud of his acquaintance with dog Latin. A brief quotation or two will, however, no doubt, be sufficiently entertaining for this Society:—"Doe we not finde Abraham and Lot, Paul and Bar-"nabas, contending and divisions 'twixt the nearest relations "occasioned even by the Prince and Gospell of peace when in "the meantime we see Simeon and Levi. Fratres in malo—the "rulers taking councell. Sanballat and Tobiah conspiring to-"gether and the Jews unanimously crying out 'Crucifiye,' and all "against our Saviour and his living temples. Peace therefore in "itselfe is like riches," &c., &c. "It is observable that things of

"the neuter gender are without life . . . bats are beasts when "they are upon the earth and birds when in the ayre, but these "men are altogether unresolved how to name themselves: in a "time of peace they can be content like the planet Mercury even "to follow the motion of that starre to which they are conjoined, "but in dayes of triall this Proteus cannot hide himselfe under "the variety of shapes," &c., &c. "The well affected of this "country to the proceedings of Parliament being jealous of the "safety of their religion lawes and liberties and withall weary of "their taskmasters resolved to get up and be doing and to couch "no longer like Issachar betwixt their burdens. In number and "strength they presently exceed their adversaries which makes "their opposers first flie for refuge to Chester and being there for "policy to the Bishop's Palace at the desire no doubt of the "Popish party who conceived that what came from thence was "*e cathedra* and not capable of errour or miscarriage." . . . "No sooner had the new Governour taken possession of his place "but some of the people wondering to see another sun in their "meridian were afraid it might portend some fatality to the "famous Citie which their Recorder once told me was *more* "*ancient than the moone.*" Then follow eight *articles*, as they are called, advocating the "absolute cessation of armes, all prisoners "on both sides to be released and the fortifications at Chester, "Namptwich, Northwich, Stopford, Knutsford, and any other "towne in Cheshire lately made by either party to be speedily "demolished." It is further desired that a Joint Petition to His Majesty and both Houses of Parliament be presented with the renewed object of "putting an end to the great distractions and "miseries fallen upon the Kingdom." Signed by Robert Kilmorre, William Marbury, Orlando Bridgeman, Henry Mainwaring. I find by Rushworth that Parliament alleged this "Agreement for "neutrality was made without due authority and prejudicial to "the public and declared against the same and set it aside "as they had done another before of the same nature in "Yorkshire."

The two names which are coupled together in the next Tract are those of the two Cheshire gentlemen who come most prominently forward in these troubled times; and I had better here give you the leading dates of their careers. Sir William Brereton, son of William Brereton, of Handforth, Cheshire, by Margaret, daughter and co-heiress of Richard Holland, of Denton, in this county (Lancashire), was born in 1604, and was created

Baronet on the 10th of March, 1626/7. The Diary of his travels on the Continent (Holland principally) was published by the Chetham Society in 1844, and is interesting reading. It shows a strong puritanical bias. The original diary, which it appears attracted the favourable attention of Sir Walter Scott, who was much interested in it, and urged its publication, was in the possession of the late Sir Philip Egerton, Bart., who lent it to the Chetham Society for publication. Sir William Brereton married Susanna, fourth daughter of Sir George Booth, of Dunham Massey, and was elected to represent Cheshire in 1627/8, and again in 1639-40. On the first symptoms of civil war he took the lead in Cheshire against the King: and the Pamphlet No. 2, already mentioned, is addressed to him as a Deputy-Lieutenant. He was appointed Commander-in-Chief of the forces in Cheshire and neighbouring counties to the south, and on the 28th January, 1642/3, defeated Sir Thomas Aston near Nantwich, which place he occupied, whilst Chester was fortified by the Royalists. Brereton's personal popularity seems to have served him in good stead in obtaining information from the country people; and six weeks later, viz., on the 13th March, he again defeated Aston at Middlewich, as will appear by Tract No. 7. But after the arrival of the Irish troops, Brereton was himself worsted at the same place. In the summer of 1643 he went southward, and during his absence Nantwich, while held by Sir George Booth, was besieged by Lord Byron; but with the assistance of Sir Thomas Fairfax, Brereton, on 14th February, 1643/4, routed the besieging forces; and in August he defeated Prince Rupert at Tarvin. Brereton's next important engagement was at Denbigh, in November, 1645, when he defeated the King's forces under Sir William Vaughan. In the

following March he captured Lichfield, and in May Dudley Castle. After the conclusion of the war he received various appointments and emoluments. Amongst other properties which came into his possession, was the Archiepiscopal Palace of Croydon. In one old pamphlet he is described as "a notable man at a thanksgiving dinner, having "terrible long teeth and a prodigious stomach, to "turn the Archbishop's garden at Croydon into a "kitchen, also to swallow up that palace and lands "at a morsel." He died at Croydon after the Restoration, namely, on the 7th April, 1661, and his body was removed for burial in the Handforth chapel in Cheadle church: but there is a tradition that, in crossing a river, the coffin was swept away in a flood; and as a matter of fact there is no entry of the burial in the Cheadle registers.

The second of these Cheshire worthies, Sir George Booth, whose daughter married Brereton, was one of the first Baronets ereated by James I. He was born in 1566, and achieved the patriarchal age of 86 years, dying at Dunham Massey, 24th October, 1652. His pedigree is in Ormerod. He was a strong Presbyterian, and "a person of the "best fortune and interest in Cheshire." His more famous grandson I will refer to later on.

No. 6 embodies the "Instructions agreed upon by the Lords "and Commons" for Sir William Brereton, Baronet, one of the Members and for Sir George Booth, Knight and Baronet, and the rest of the Deputy Lieutenants of the City and County of Chester. It is printed in London on the 11th January, 1642, by order.

The anxiety of the Parliament leaders is plainly increasing as the area of the war was widening during the winter, whilst the King, from his base at Oxford, had a firm hold on the Midland Counties, and the arrival of the Queen in Yorkshire with arms from Holland had strengthened the Earl of Newcastle, who was threatening the Eastern Counties. It commences by urging the Deputy Lieutenants of Chester to "arme traine and put in readi-"nesse all and every the inhabitants of that County fit for the

"War as well trained Band as other Volunteers, both horse and "foot," and to take "special care that the ordinance concerning "the militia be put in execution," . . . . and to lead and conduct the same against all "Forraigne forces that shall in "hostile manner invade the said Countie." . . . They are also given full power to "search and examine all suspicious persons and "carriages and to seize upon all horses armes and ammunition, "money plate or other provisions whatsoever: and to suppress and "oppose all rebellion and commotion whatsoever within the said "County of Chester or in any other Counties in assotiation with "the said County of Chester." And as the instructions proceed they gain in strength of language, and the Deputy Lieutenants are ordered to "kill and slay all such as shall by force oppose you "or any of you . . . and you shall pursue the said Traytors and "Rebels and their adherents in the said County of Chester" . . . "or in any other places into which they shall retire themselves." But to conciliate the weak-kneed there is a special instruction to declare unto all men "That it hath ever been and still shall be "the care and endeavour of the Parliament to provide for his "Majesties safety and that they do not nor never did know of "any evil intended towards His Majesties person," &c. They are further authorized to "fortifie the City Towne of Chester or "any other place of the said County in such manner and sort as "you shall think fit. Clemencie and favour" may be extended to any person who "shall come in within ten days, excepting only "the Earle of Bristoll, the Earle of Cumberland, the Earle of "Newcastle, the Earle Rivers, Secretary Nicholas, Mr. Endymion "Porter, Mr. Edward Hide, the Duke of Richmond, the Earle "of Carnarvon, the Lord V. Newark, the Lord V. Falkland." Such is the gist of this important Parliamentary Paper.

No. 7.—Two letters were ordered by the House of Commons to be printed, under date 24th March, 1642: one was from "Alis-"bury," in Buckinghamshire, signed by Colonel Godwyn, Colonel Bulstrode, Colonel Hampden, and Thomas Ferrill, Esq., and related the appearance off that town of the King's forces from Oxford, under General Ruthin, Princes Rupert and Maurice, &c., and the apparent great relief of the Parliamentary forces, who were inferior in numbers, when the town was not attacked. The other letter was from Sir William Brereton, giving an account of a "Great Victory" on the 13th of March "at a Town called Mid-"dlewich in Cheshire," . . . "and took prisoners Col. Ellis, "Sargeant Major Gilner, Sir Edward Mosseley, ten Captans and "five hundred others." Sir Edward relates that he was at North-wich, which place he "had begun to fortifie," and as the enemy "took the bouldnesse" to encamp themselves at Middlewich, he "conceived this attempt of most dangerous consequence," and

accordingly he sent out a party of horse to give them an alarm on the Saturday night, the 12th of March, but they were ordered not to attack, "they being very strong in foot and well armed, "and we had no foot at all then there." However, Sir William arranged to be joined by forces from Namptwich on the Monday morning "at six of the clock," and so the joint attack was made, the troops from Namptwich entering one end of the town and Sir William's forces the other end. The prisoners named as captured were all taken in the church and steeple, to which they had betaken themselves; and Sir William triumphantly records that it was "the most compleat victory and the largest number of "prisoners taken since the beginning of this unnaturall war."

No. 8 is "An addition to the Relation of some passages "about the Englis-Irish Army before they came to the siege "at Namptwich wherein are set down the occurrences at "Harwarden Castle. Done for the satisfaction of some gentle- "men and upon their request. Published by Authority in Lon- "don and Printed for Robert Bostocke dwelling at the signe of the "Kings Head in Paul's Church Yard 1643"; but no more precise date is given. A Preface adddressed to the Commanders, Ministers and Inhabitants of Namptwich is signed "your servant to "pray and doe for you to his power P.J." It recites the landing at Mostyn of the English-Irish army, who from thence marched up to Hawarden; Major-General Sir Thomas Middleton in command of the Parliamentary Forces in North Wales being in possession of "Holt and Wrexam with all the Countries of Den- "bighshire and Flint neer about those places." And then it gives copies of the summons to surrender Harwarden Castle by Sir Michael Morley and Colonel Wilson, dated 22nd November, 1643—with a further summons by Lord Capell, who came in the following day with additional forces, with the threat that "no "quarter would be given if you shal hold out untill by force or "other meanes I gain the same." The replies are unsigned, and the first boldly states "Whatever old wives may tell you, our "provisions will outreach your patience of a siege," &c.; and the second even more emphatically says "All this adoe might be "spared; our greatest want will be of inke and paper to answer "your demands if you multiply parles; if you continue the siedge "we shall drive that fancy of our necessities out of your head. ". . . Sir, spare your paper and use your weapons and we will "use ours and make good the Castle were your force ten times "more than they are." Then followed what Rushworth calls an "absurd letter" from Captain Sandford, without date, and addressed "To the officer commanding in chiefe at Harden Castle "and his Consorts there." It commences—"I presume you very "well know or have heard of my condition and disposition, and

"that I neither give nor take quarter. I am now with my fire-"locks (who never yet neglected opportunity to correct rebels) "ready to use you as I have done the Irish, but loath I am to "spill my countrymen's blood wherefore by these I advise you ". . . to deliver the Castle into my hands for his Majestie's "use. . . . I vow all hope of reliefe is taken from you and "our intents are, not to starve you, but to batter and storme you, "and then hang you all, and follow the rest of that Rebell crew. "I am now no bread and cheese rogue, but as ever a Royalist, "and will ever be whilst I can write or name, Thomas Sandford" —all in the best Bombastes Furioso vein. This letter was endorsed with the comment—"This we counted unworthy any "other answer than laughter and contempt." But it appeared the Castle did eventually surrender to Sir Michael Ernly with fair quarter for the lives of the garrison, and "a safe convoy to "Namptwich or Wem or any other garrison within two days' "march." Captain Thomas Sandford, I find, was killed before Nantwich on the 18th of January, 1643/4, and his body was removed to Chester and buried in the Cathedral.—See *Burghall's Memorials*, Record Society, 1889.

No. 9 is entitled "The True Informer containing a collec-"tion of the most special and observable passages which have "been informed from several parts of his Majestie's Dominions "from Saturday January 6 to Saturday January 13, 1643." Amongst them is a "Resolution from Cheshire of Sir W. Brereton's late "successes against the Cavaliers and taking 900 of the Irish "forces prisoners": and it recites how, on Friday, January 12, "Colonel Ashton was marching from Lancashire with his forces "towards Middlewich, when Lord Biron sent forth a party from "Chester, consisting of 3000 foot and 600 Horse—and they "treacherously surprized Colonel Ashton's Regiment and tooke "4 or 5 of his Companies . . . but the rest escaped away." "The alarum of this skirmish" being brought to Sir William Brereton, he drew forth his forces from Namptwich, meeting the Irish forces and routing them, and taking 900 prisoners . . . so that it is hoped that when he joins Sir Thomas Fairfax's forces he will be able to "stop the current of the outrageous proceedings "of the Irish and English Cavaliers." The rest of this Tract recites proceedings of the Parliamentarians at Arundel, Bristol, London, and a relation from Rotterdam of the doings of their ships at Brill.

No. 10 is "Magnalia Dei": A Relation of some of the many remarkable passages in Cheshire before the Siege of Namptwich, printed in London by Robert Bostock, 1644, at the request of "Tho Middleton, Gilbert Millington, Will Ashurst," under date 3 Febr. 1643. These detail the relief of Namptwich

by Sir Thomas Fairfax and Sir Wm. Brereton, and the defeat of Lord Byron, whose army in great part escaped to Chester. Amongst the prisoners taken were Major-General Gibson, Sir Michael Ernly, Sir Richard Fleetwood, Colonel Monk (afterwards Duke of Albemarle), Colonel Warren, Lieut.-Col. Gibbs, Major Hamond; and slain were Lieut.-Col. Vane and Lieut.-Col. Boulton; and amongst the further taken are noted "Sir Ralph "Done, Master Shurlock Chaplane to a Regiment, 120 women "many whereof had long knives, 1500 common souldiers, 20 "carriages and rich plunder." And a postscript mentions the defeat given by Colonel Massey to the enemy at Skepston, January 24, 1643, when were taken prisoners "Sir Henry Talbot, 3 cap-"tains, 3 lieutenants, 3 Irish Reformadoes . . . and 60 common "souldiers. Also there was taken a great barge with great stores "of sack and other wines . . . by a friggot which was man'd "by the souldiers of Colonell Massey."

No. 11 consists of the *Mercurius Aulicus* for the week ending 10th February, 1643, "communicating the intelligence and "affaires of the Court to the rest of the Kingdom." A page of this news sheet—the predecessor of our present daily newspapers—measures 7 inches by 5 inches, and there are eight pages. Under date of the 5th there is given copy of a warrant by "Jecamiah Abercromiy," sent from Hilsden in Buckinghamshire, "to the Constable of Brackley and other the "inhabitants," on which the *Mercurius* comments that Abercromiy will plunder "as compleatly as Sir William Brereton's Deputy "Rebells did the Lord Cholmondley's house (till at last they were "beaten thence), where they not onely pillaged whatever was in "the house, but most maliciously pull'd downe the walls, spoyled "all the fruit trees, and cut down the very timber of the Ban-"quetting house to burne, though plenty of good wood lay in the "yard, and then (to shew they were the worst of Rebells) they "utterly spoiled that excellent garden, which cost the noble owner "many a large summe, and never left till they had made up their "basenesse in pulling down and spoyling His Lordship's Salt "Workes; for which the country will hereafter curse them as "Rebells that devote themselves to mischiefe the publicke as well "as particular persons." On the 6th it is recorded that Captain Steele, the Parliamentarian commander at Beeston Castle, and who surrendered that stronghold to the King's forces, was afterwards taken at Namptwich, accused of having betrayed the castle, and there shot to death "last week"; but not before, as is stated, he had "confessed many pretty particulars belonging to "his profession."

Full particulars of Steele's execution are given in the Record Society's volume for 1889, pages 117, 118; and Earwaker's

History of Sandbach, pages 17-20, contains a pedigree of his family. There are four more pages of the *Mercurius* dated 9th and 10th May, 1645, giving an interesting letter from the unfortunate Montrose, written on the 20th of April, and brought by express from Scotland, but it bears no direct reference to Cheshire matters.

No. 12 is a Parliamentary paper, printed by order of the House of Commons, 29 September, 1645, and entitled "The "King's Forces totally Routed by the Parliament's Army, "under the command of Major Generall Poyntz, and Cheshire "Forces on Roulton Heath within two miles of Chester "Sept. 24." It consists firstly of a letter addressed to Speaker Lenthall by "G. Boothe, P. Mainwaringe, and Rog. Wilbraham," from "Chester suburbs Sep. 25 at 3 post meridiem," enclosing, secondly, an account of the great fight, written out by the Chaplain, as the Commanders themselves had "such earnest businesse "upon us" they had not time to write full particulars themselves. To this is appended a list of prisoners taken. The incidents of this battle are so well known that I need only note, as a matter of historical accuracy, that the Chaplain in his haste mentions the *20th of September* as "Saturday morning," and on the next page he says the King was at Chirk Castle on "*Monday* "Sept. 21."

It is curious that, after such a disastrous overthrow of the King's forces and his flight to Newark and Oxford, and after the surrender of Beeston Castle on the 16th of November, 1645, the garrison having had to eat cats and such small deer during the continuous siege of eighteen weeks, Chester was able to hold out for nearly three months longer, Lord Byron being buoyed up with continued hopes of relief from Ireland. At last, however, communications were opened between the two commanders at the end of January, 1645/6, and finally the city was delivered up on the 3rd of February, under elaborate conditions, carefully detailed in eighteen long articles, signed by twelve commissioners, authorized by Lord Byron. Colonel Jones was left Governor for the Parliament. Holt, Hawarden, and Ruthin Castle were all surrendered not long after.

That the allusions in the next two tracts may be followed more clearly, it is necessary to point out that it was in the years between 1645 and 1659 that so much had happened in the making of England: which had witnessed the conquest of the West by Fairfax, the defeat of Montrose, the delivery of Charles by the Scots to the English Commissioners, his flight to the Isle of Wight, his trial and execution, the period of the Commonwealth, with the brilliant foreign policy of Cromwell, his death, the short protectorate of his incapable son Richard, the deposition of the latter on the 22nd of April, 1659, and the restoration of the Rump of the old Parliament, with Lenthal still Speaker.

It was midway during this period, viz., in 1652, that the old Sir George Booth had been gathered to his fathers, and was succeeded by his grandson in the baronetcy; and this second Sir George Booth was 37 years of age in 1659. He took an active part in the abortive Cheshire rising this year, being one of the Cromwellian malcontents, called the New Royalists, who, with the Cavaliers, got up a plot for the restoration of Charles II. After the seizure of Chester by Lord Derby, Col. Egerton, and Booth, he, whilst on his way to York, was attacked by Lambert, and defeated near Nantwich, Booth escaping disguised in female attire; but his disguise being penetrated by an innkeeper at Newport Pagnell, he was apprehended and conveyed to the Tower. There is a pamphlet in the British Museum giving a "True narrative of the manner "of taking of Mr. George Booth on Tuesday night "last, being disguised in woman's apparel."

At the restoration, Booth was the first of the twelve members to carry to King Charles, in May, 1660, the reply of the Commons to His Majesty's Declarations. He received £10,000 as a reward for his services, and with five others was raised to

the peerage at the King's coronation, under the title of Baron Delamer. He was also appointed Custos Rotulorum of Cheshire, and survived until 1684, when he died at Dunham Massey, and was buried at Bowdon in the family vault.

Before taking up the next pamphlet, of considerably later date, I may first mention that 1647 was the year when Chester, according to Rushworth, was visited severely by the plague—"in every "parish and part thereof, very few families being "clear." And Parliament ordered that "whereas "the county of Chester is exceedingly impoverished "by the late war whereby they are disabled for "affording them any considerable relief," it is ordered that the respective ministers of every parish of London and Westminster, within the counties of Chester, and ten other southern and eastern counties, do upon the next Lord's Day publish the distressed condition of the poor inhabitants of the said city of Chester, and earnestly move their people to contribute to so charitable a work for the relief of the poor distressed inhabitants of Chester. We now come to

No. 13, which was printed in London in 1659. It is entitled "One and twenty Chester Queries or Occasional Scruples reflecting "upon late affairs in Cheshire by Officers and Souldiers under "Lord Lambert," and is placed with an undated "Dialogue "between Sir George Booth and Sir John Presbyter at their "meeting near Chester."

Its characteristic seventeenth century style is shewn by the following specimen queries, viz. :—

QUERIES.

1.—Whether a man can ever be sure of his meat before he have it in his mouth?

2.—Whether the late Insurrection in Cheshire was not like Hog-shearing, where there is a great cry and little wool?

3.—Whether he that penn'd the first Declaration for a Free Parliament were a Cavalier, a Jesuit, or a Fifth-Monarchy man? And whosoever 'twas, whether he had not better never have barked, than not have bitten?

7.—Whether the Bumpkins lost anything by lining the hedges with bits of Cheese, and running home to fall upon whole ones? it being very shroudly suspected, that their Wives bid them hye home again quickly when they went to field.

8.—Whether Sir George Booth's valour in the late Engagement near Warrington, or his Petticoats at Newport Pagnell, will make him seem most like a Woman in the eyes of the next Generation? And in troth that's a difficult question.

9.—Whether a man may not satisfie his conscience better, by being in a sojourning condition at Brussels, unattended, and unregarded, then in Westminster Hall with a great deal of attendance before an High-Court of Justice?

11.—Whether it would not be prudently done of the Parliament for the better un-deceiving of posterity, to make an Act to make void, and of none effect, the old Proverbial speech, Cheshire chief of men?

12.—Whether Richard Lord Protector (that was) and his Brother Harry, would not have made two stout Commanders in Sir George's flying Army?

16.—Whether John Canne did not see his brother Mercury to accommodate him with those four Latin words which he made use of in his Newsbook, (viz.) Bellum Episcopate and Bellum Presbyteriate? And if he did so, what such a scantling of the language of the beast might stand him in?

18.—Whether my Lord Lambert desir'd that Chirk Castle, Bever Castle, etc., should be defaced and demolished, to prevent habour for a foreign Invador, or for fear of another Presbyterian Riot?

19.—Whether 'twould not be well done of the State to Fitz Payne Fisher a stipend for his encouragement to write as good a Poem on the fight at Nantwich, as he did on the battle of Naisby? wherein it is referr'd to their prudence to appoint him that he treat elegantly & directly of these subjects following. That he do first exactly describe the Situation of the whole Country and its Commodities, as Cheese, etc. . . . .

20.—Whether Mr. Peters had not rather the Funeral Sermon that was made upon him (being yet alive) should be in jeast, than in good earnest.

AN ADVERTISEMENT.

Courteous Reader,—Take notice there is a prophecy of the late overthrow of Chester lately printed since the businesse was done, by Mr. W. Lilly, Astrol. wherein he gives you a reason why Cheshire Cheese sweats so much here of late, being frightened by the Parliament's Army, together with several other things worth buying and reading if a man could tell where to have um. —FINIS.

Booth, you will observe, comes in for ridicule by the direct mention, in queries 8 and 12, of his recent adventures in disguise, and by the apparent reference, in query 13, to his flight after defeat by Lambert at Nantwich. John Canne is the Puritan divine, printer, and author, who spent a good deal of his life in Amsterdam; but about the date of this pamphlet was resident in London. He died about eight years later in Amsterdam. Payne Fisher, the poet, began his political life as a Royalist, abandoned the sinking ship after the battle of Marston Moor, and ratted again to the rising sun at the Restoration; but his character was not estimable. He never recovered the Royal favour, and he died in great poverty in a coffee-house in the Old Bailey in 1693, and was buried in St. Sepulchre's.

According to the final advertisement, the "overthrow of Chester," as it is called, was prophesied by the famous Lilly, the astrologer, whose life and curious adventures offer attraction to the student of the by-paths of history.

No. 14 is printed by Thomas Newcombe in Thames Street, 1659, and consists of the second and third letters from the Lord Lambert, dated at Chester August 21st, addressed, the one to the Speaker of the Parliament, and the other to the Lord President, describing the surrender of Chester, with names of the principal persons taken prisoners; and is supplemented by a letter from Major Waring, Governor of Shrewsbury, of the same date. These are mentioned in Ormerod; and the events therein chronicled are the defeat of Booth by Lambert at Winnington Bridge on the 19th of August, consequent on which the gates of Chester were opened to the Parliamentarians a second time. But

I notice in Lambert's letter to the Speaker that he mentions, "Upon "our march thither I met with two inhabitants from Leverpoole, "and one Mr. Brown, who had formerly been in your service, who "informed me the town hath continued very faithful to your "service," &c., &c. And after stating the steps he had taken to "reduce that place," viz., Liverpool, he adds, "It is the earnest "desire of those persons that the Castle may be demolished, "which I humbly conceive may be for your service, and pray "your directions therein." And the Act was accordingly passed in that year for demolishing the castle, in fulfilment of Lambert's suggestion.

No. 15, and last, is a "Perfect Diurnal, or the Daily Pro-"ceedings in Parliament," printed by the same Thomas Newcomb as above, "by order of the House, 1660." The only matter affecting Cheshire in the proceedings is that under date 12 March, 1659, it is ordered that "the Examination of Sir George Booth, "his lady and servants be taken off the file and delivered to the "said Sir George Booth." Coming events were casting their shadows before. The strong will and iron hand of Cromwell no longer controlled the destinies of England, and the reaction against the rule of the Puritans was close at hand.

As I mentioned in my introductory remarks, I had the opportunity, during the past few days, of going carefully through nine volumes, together 370 pieces, of "Rare Tracts," collected by the late Bishop Walker, of Glasgow, and now in private hands at Oxford. They throw a flood of light upon many important incidents during the Civil Wars, but they do not specially affect Cheshire men or Cheshire localities. I did not therefore make any extracts for submission to you; but in another volume in the same library, printed in London in 1644, and called on its title page, *Jehovah Jireh—God in the Mount, or England's Parliamentarie Chronicle*, by John Vicars, I find some curious and interesting references to Cheshire, one or two of which I will quote, inasmuch as I understand the book in a perfect state is now exceedingly scarce.

With regard to the fighting at Nantwich in February, 1643/4, Brereton, who is called "That

"noble, religious, and generous gentleman . . . . "that most religious and pious patriot of their "countrie . . . . that most famous and success- "full pious patriot," &c., is highly eulogised for his generalship. The "well affected in the county of Chester" are described as being "miserably "infected and infested by the Commissions of "Array, whereof Sir Thomas Aston and Sir Vin- "cent Corbet were two principal and most active "instruments." Aston, in his attack upon the town, was five times repelled "most valiantly," the defenders only losing one man, "who was slain "by a poysoned bullet." Then on falling back he, with 400 men, fell upon Brereton, who "stood in "battalion" with only 150. Sir Thomas, it is stated, "let flie at him, but without success." Brereton discharged his drakes, which caused a panic amongst the Cavaliers, who cried out, "Let "us flie, for they have great pieces of ordnance"; and after details of hand to hand encounters with sword and battle axes, it is said, "All the work that "remained was the taking of prisoners, horses, "and armes." Aston fled on foot for three miles, and then got a horse on which he rode to Whit- church. Corbet "was so put to it that he was "fain to crawl on all fours, lest he should be dis- "covered, and then ran away on foot also, and bare "headed, to a place called Ower, six miles." . . . . One of the victorious party, with a strong stick or cudgel only, disarmed three men and took them prisoners, and two others also whom he met with, but two of them slipt away, whom he durst not pur- sue, lest he should have lost the other three! This must indeed have been a very redoubtable Ironside. The cudgel must surely have been a remarkable one; or perhaps the hero of the episode in his account had taken a hint from Falstaff! This account goes on to say that Aston, after some days,

returned to Chester with about fifty or sixty horse, and there he was "congratulated on this his great victory over Sir William" (Brereton). The Parliamentarians, however, had a "solemn day of "thanksgiving, and afterwards fell to the further "managing of the weighty affairs of that county "wherein the Lord gave us singular good successe."

Rupert was evidently greatly dreaded by the Parliament men. He is generally called in this book "Prince Robber," but sometimes Prince "Plunderer"; and his endeavours to strengthen his forces by compulsory enlistment are denounced in language brightened by a considerable proportion of forcible adjective. And it is asserted that the "King's eye was more fastened to fixe and aug-"ment his forces in this poore County Palatine "of Chester than on any other county in the king-"dome. . . . . Witness his first sending thither "that cow stealer, the unsuccessful atheisticall "Lord Capel, who was soon beaten thence." . . . "Then the bloody Lord Byron, beaten as afore-"said; and after all these pilfering, Prince Robber "himself discomfitted, as you have heard by the "most valiant Colonel Mitton. Thus was this "county at last brought into a more quiet and "stable condition."

The valiant performances of Brereton's forces in the fight at Tarvin in August, 1644, are eulogised; and one John Cooper, a corporal in his troop, is immortalized by the recital how that he, "Seeing a most brave horse which the enemy could "not get into the church in Tarvin town (where "the fight was very hot and furious), but was fain "to bee held by the bridle by one of the enemies "under the church wall, this brave spirited corporal "adventured to fetch the horse away, but they fired "so fast out of the church upon him that hee was "forced twice to retreat, but hee adventured the

"third time, pistolled the enemy, and so brought "away the horse, which was valued to be worth at "least fourscore pounds." . . . .

There is a picturesque account of the capture of the city of Chester in September, 1645; but it is too long to quote more than the concluding paragraph, showing the North Gate was the last portion of the fortifications to hold out. The writer says, "One part of the enemie fled into "Saint Warburge Minster, some at the East Gate "and some at New Gate. We have gained all "between the Rack and the gate going into St. "Warburge. As for the North Gate, we doubt "not but we shall soone determine that. We have "also taken the Barn and the inner workes there, "together with the Maior of the Citie's house, "where we took his Sword and his Mace, which "it seemed for haste to flie into the city he had "left behinde him."

To the student of history these Civil War Tracts are interesting from another point of view also: that of the growing influence of public opinion on matters political. It never occurred to the arbitrary Tudors to appeal to *the opinions* of their subjects, nor could they easily have done so, owing to difficulties of printing and circulation. But in these tracts we see the precursors of those terrible pamphlets which fifty years later were, in Swift's polished and forcible language, such powerful engines in support of ministries in Queen Anne's time. They were perhaps the highest development of the tract or pamphlet proper: after a while came the mighty quarterlies; while now the "leaders" of the London dailies focus public opinion and, to such a large extent, shape public policy. Tracts have had their day, and are now mere historical relics.

NOTES ON ALTCAR PARISH.

By the Rev. William Warburton,

Vicar of the Parish.

Read 24th January and 7th February, 1895.

VILLAGE communities date back in documentary evidence to the sixth century, but by the aid of comparative custom we can look back much further still. When a primitive community became a village, a stone was set up.[1] This stone was the meeting-place of the early "folkmoot," or village parliament, which was presided over by the head of the little clan or tribe. Hereditary at first, this office became elective. The assembly over which he presided proclaimed their will by shouting "Yea, yea," or "Nay, nay," to the subject upon which they were called to decide. They decided how many sheep, &c., should be pastured by the different burgesses (*i.e.*, all who had a burgage or tenement in the village) upon the common pasture ground, and all other matters relating to individual rights of the villagers. These folkmoots were the origin of a number of customs and superstitions that have been handed down to us.

There is evidence that when the Celts invaded this country they found it already inhabited. The pre-Aryan race they found in possession worshipped

[1] Gomme's *Village Community*, p. 218.

ancestral spirits, of which the hearthplace was essentially the shrine and the altar.[2] The fire was never allowed to go out; the ritual attendant upon birth, marriage, and burial centred round the sacred fire; and offerings to the ancestral god at the hearth were made from the food of the household.[3] "Christianity has rooted out the old "hearth religion from its place, and has set it "floating amidst popular superstitions, which the "people have preserved wherever Christianity has "not deeply penetrated."[4] Thus, from this ancient hearth cult, with its ever-burning fire, has come down the superstition, held in some places, that it is unlucky to allow the fire to go out on the last night of the year, or to give a light from the fire to one not of the household on New Year's Day, or for the New Year to be "brought in" by anyone having red hair.

When the Celts established themselves in this country their superstitious fears led them to dread the anger of the local spirits,[5] and this enabled the non-Aryan priests, who were already in the land, to continue their religious leadership, for it has been shown that Druidism was the survival of the old hearth-worship of the pre-historic and non-Aryan aborigines.

The meetings of the old village folkmoots were held in the open air, as the result of a superstition which came down from the times when "household

2 *Ibid*, p. 129.

3 Dr. Hearn, as quoted in Gomme's *Folklore Relics of Early Village Life*, gives the following description of this ancient religion:—"The primitive "religion was domestic. This domestic religion was composed of two closely "related parts,—the worship of deceased ancestors and the worship of the "hearth. The deceased ancestor, or his ashes, was either actually buried or "assumed to be buried beneath the hearth. Here the spirit was supposed to "dwell, and here it received the daily offerings, which were its rightful dues, "and which were essential to its happiness."

4 Gomme's *Folklore Relics of Early Village Life.*

5 Gomme's *Village Community*, p. 103.

"gods occupied the place of Christianity, and "superstitious fears the place of morality." Beda tells us why Ethelbert of Kent met Augustine and his companions in the open air. "He had taken "the precaution that they should not come to him "in any house, lest, according to an ancient "superstition, they practised magical arts upon "him, and so got the better of him."

From the old folkmoots has descended the custom of choosing a mock mayor, at such times as the rushbearing, in the Altcar history of some years ago.

The stone marking the site of the newly established village was usually planted under some tree, or by some river side, and to it the head man of the village made an offering once a year.[6] Much later on, when the Saxons had established themselves, and had become Christians, the cross took the place of the rude unchiselled stone, and although in Altcar all trace of the original stone has been lost in the distant prehistoric past, we still have the base of the old cross; round which, possibly, the Altcar folkmoots of centuries ago used to meet, whence all village proclamations were made, and beneath which the clergy from the monasteries held their open-air services before parishes were in existence.

The Roman occupation of England had little effect upon the village life of such places as Altcar. Saxon clans came over after the Romans left, and drove away or exterminated the Celts, and made their clearings in the woods of this neighbourhood;

6 London stone is still preserved. Holinshed tells us that when Cade, in 1450, forced his way into London, he first of all proceeded to the London stone, and having struck his sword upon it, said, "Now is Mortimer (*i.e.*, Cade) "lord of the city." When the old village stone gave way to the cross, we find a custom that explains this. On the mayor's day at Bovey Tracy the mayor used to ride round the stone cross, and strike it with a stick. This significant action proclaimed the authority of the mayor of Bovey.—Gomme's *Village Community*, p. 218.

and these forest clearings they called fields, from "feld," where trees have been felled. Then came the Danes, establishing other villages, and constantly at feud with the neighbouring Saxon villages, and forcing their way into them when needing room for growth; and the feuds between the fishermen of Formby and the agriculturists of Altcar, to which I shall hereafter allude, were the survival of these feuds—locality having taken the place of clanship, for old customs die hard.

It was a common feature of English lands[7] that little odds and ends of unused lands were left, and known as "No-man's-land," "Any-man's-land," "Jack's Land," or the "Gudeman's Croft." These portions were left, when the land was first settled, as a refuge for the sylvan deities whom the clearing might have disturbed. Afterwards, like Cloutie's Croft, in Scotland, they were regarded as portions set aside as a propitiatory gift to the Devil, and it was considered highly dangerous to break up such land for tillage. The fear of his satanic majesty gradually became dim, the villagers becoming bolder, because it was found that the presumed owner made no visible efforts to maintain his rights.

Each country district supplied its own food, and in many cases its own clothing, even to the latter part of last century. "Coarse flax sown in the "ground was manufactured into shirts and other "linens by the farmers' wives and daughters during "the long winter evenings, and the farmer himself "was clothed from the fleece of his own flock." We have a relic of this kind of industry in the four fields called "Hemp Yard" in Altcar. We have also several "Salt Fields," where the sea-water probably overflowed the land at high tide, and

7 Gomme's *Village Community*, p. 114.

whence salt was obtained by evaporation for the supply of the village.

Every village, again, being isolated and self-dependent, had its various tradesmen, to whom were assigned portions of land.[8] Of this we are reminded by "Smithy Brow Meadow," "Joins (probably Joiner's) Land," "Cobbler's Acre," "Clerk's Meadow," "Farrer's Marsh," "Doctor's Yard," and "Doctor's Lane." Then some of the names of the fields in Altcar have come down to us from the ancient land tenure.[9] We have "Long Acre," one of those long arable strips of land into which the cultivated lands of the early village community were divided. The plough was driven a furlong *(furrowlong)* in a straight line, and then returned, four of these furrows making an acre. Long Acre, in London, no doubt received its name from its early Teutonic settlers, when the land was as yet unbuilt upon.

We have evidence of the care for the poor in "Great Poor Acre." As legacies from the monks of Merivale, who obtained possession of the township in the early part of the thirteenth century, we have "Great Priest Carr," "Little Priest Carr," two "Priest Meadows," one "Parson's Meadow," and no less than nineteen "Monk's Carrs," besides a "Monk's Carr Lane" and a "Lady Carr Lane." We have also a small plot called "God's Croft." My first impression was that this might have been an ancient Danish burial ground, as it is near the church; and the early Saxons and Danes, when christianized, erected their crosses and afterwards built their churches near their old heathen burial grounds. I have had a trench, however, dug across it, but have not been able to discover any

8 Ditchfield's *English Villages*, p. 42.

9 Gomme's *Village Community*, p. 227, also Ditchfield's *English Villages* p. 81.

indication of a burial ground. Reminding us of the time when swineherds' cottages dotted the marshy ground in the neighbourhood of the once extensive Altcar forests, we have "Swine Croft," "Swine Park," "Cowards' (cowherds') Field," and "Hogshill." Telling us of the time when the words "carucate" and "ploughgate" came into existence, and when each man was expected to keep one or more oxen towards the team of eight required to draw the village plough, we have "Oxen-house Field," and two "Ox Leasowes"; and showing how abundant were once the rushes for the rushbearings, we have no less than eleven Rushy Fields, Carrs, Heys, or Lanes.

While speaking of fields, I may add that although so high an authority as Baines derives the name of Altcar from an Anglo-Saxon word meaning "the turn," thus meaning the village at the curve of the river Alt, there seems to be a more probable etymology. There is no curve of the Alt which was likely to give rise to the name. The low districts of the parish, however, which have been for centuries and still are subject to floods, are called "the carrs." The word "carr" occurs in the names of fields and roads 162 times. From Bailey's *Dictionary* (1742, tenth edition), we learn that "carre" meant "woody, moist, or boggy "ground, or a wood in a boggy place," which would be a good description of the extensive carrs. These carrs have probably given the parish its name.

The names of the fields, again, as we might expect, bear testimony to the very muddy state of the land in the past, for there are seven fields bearing the names of "Slutch Croft," "Slutch Hey," and "Slutch Ground," and the old parish accounts have much to say about the carting of slutch. And bearing testimony to the quantity of

land that for centuries lay uncultivated, we have no less than 209 pieces called "doles," *i.e.*, void spaces left in tillage. The name of one of the old occupation roads also indicates where stood the old manor house, and it is where we should have expected it to be. The road is called, "Road to the demesne carrs," and leads to the lowlands called carrs from the old Hill House. Some parts of the farm house are very ancient, with heavy oak beams, wide walls, and a disregard of the economy of space which suggests a manor house. The demesne was the "manor house and lands "near, which the lord kept in his own hands for "his own purposes." The demesne carrs were the lowlands he kept as part of the demesne. And considering the once marshy nature of most of the ground in the township, the elevated position of Hill House would seem a very desirable site for the manor house. On the oldest part of the building is the inscription—

$$E\ {}^{F}_{1673}\ M$$

but there is little doubt that the building erected in 1673 was placed upon the site of a manor house built some centuries earlier.

From the Croxteth muniments we learn that "In the 22nd Elizabeth (1580) Richard Molyneux "of Sefton let for the term of their natural lives to "Richard Radcliffe of the parish of Altcar, co. "Lanc., gent., and to Richard Radcliffe, his son, "begotten upon the body of Bridget, late wife "unto the said Richard Radcliffe, and sometime "wife of William Molyneux, Esq., dec^{d} father unto "the said Richard Molyneux, all his messuage &c. "called the Woodhouse in Altcar." There is little doubt that the Woodhouse here mentioned was Hill House, and that it was the manor house which was supplanted by the present building in 1673.

The old village organisation, and village independence of thought and action, were gradually lost in the higher organisations leading on to the nation. The villages were absorbed into the various portions of the Saxon Heptarchy, and these small kingdoms were at length consolidated into the English nation.

In very early Saxon times, but at what date is now not ascertainable, Lancashire, as well as other portions of the country, was divided into hundreds or wapentakes, and these again into townships.[10] Each hundred consisted of one hundred families, from which were chosen one hundred warriors, to uphold the rights of the district. On a fixed day the warriors met their chief, usually under some tree, or near some river's brink, for the purpose of trying criminals, settling disputes, or concluding sales, taking the place of the more ancient folkmoot. At a later period, when the Saxons had become Christians, and had learned to write, the transactions of the hundred court were registered in the chartularies of abbeys, or the registers of bishops. The township, tithing, or tenship was a tenth of the hundred.

The inhabitants of each hundred or tithing were collectively responsible for the conduct of individuals, and had to make up for any theft committed, to the person who had been robbed. So effectual was this system in the reign of Alfred the Great, that it is said a pair of golden bracelets might be exposed upon the highway, or in the most populous part of our cities, without any danger of being stolen.

At a very early age parishes were formed, usually consisting of several townships, and each had a parish church.[11] At the time of the Domesday

[10] Ditchfield's *English Villages*, p. 33.

[11] Baines and Fairbairn's *Lancashire and Cheshire*, vol. i, p. 305.

survey many parish churches existed, and at this time there were between 200 or 300 vills or villages in the counties of Chester and Lancaster whose names indicate that they had been founded by the Angles and Saxons. A great part of the sea-coast of Lancashire, however, was named by the Danes. The Danish termination for town or place was "by," and the West Derby hundred, in which Altcar was situated, was evidently over-run by the Danes. The following names are of Danish origin—Formby, Crosby, Kirkby, Kirkdale, Roby, Ormskirk, Thingwall, Garston, and Widnes. The word Derby itself is from the Danish, "dyr," a wild beast, and "by," a town. The names of Danish chiefs are preserved in Agmunderness, Ormskirk, and Garston.

The Danes at first made summer excursions to the coasts of Lancashire and Cheshire,[12] carrying back with them their plunder to Norway, Sweden, and Denmark, but it is not probable that they wintered here before the year 840.

William the Conqueror met with strong and bitter opposition to his dominion in the North of England.[13] The soldiers who were sent to subdue Lancashire, ancient historians represent as looking with dismay from the ancient hill-tops at the forests and heaths and swamps around. The work of subjugation, however, was commenced, and carried on with unmitigated cruelty. Such was the havoc they caused that for nine years the land lay uncultivated, while the inhabitants, in their extremity, ate dogs, cats, horses, and even human flesh. In the end the entire districts of Lancashire, Yorkshire, and Durham were almost depopulated, and few human habitations were left standing.

In order to obtain a reliable account of the conquered lands, William caused the survey to be

[12] *Ibid*, p. 308. [13] Baines' *History of Liverpool*, p. 3.

made which is known as *Domesday Book*. It was commenced in 1080, and finished in 1086. So searching was the enquiry, that neither oxen nor cows nor swine were omitted.[14] The desolation caused by William's army in Yorkshire and Lancashire was so complete, that a number of townships are described as waste, having few houses or inhabitants. Altcar was one of these townships. The following are the brief but pregnant sentences which describe Altcar:—"Uctred held Acrer "(Altcar). There is half a carucate of land. It "was waste." The few inhabitants had probably either been killed, or had fled, or had perished by famine, and their stone and mud cottages were in ruins.

A carucate, or ploughgate was as much land as a yoke of four oxen could keep in cultivation.[15] The quantity of land would be different in various districts, according to the nature of the soil and the strength of the cattle. It was 180 acres on land suited for three years' rotation of crops, and 160 acres on other soils. It was usually divided into three parts, of 60 acres each. One part was sown with wheat, the second with spring corn, and the third was allowed to lie fallow. As Altcar, at the time of the Domesday survey, contained only half a carucate of land, there were only 90 acres of the present 4083 acres in the parish, which had been placed under cultivation; and, if a third lay fallow, only 60 acres actually yielding a harvest year by year. The chief wealth of this period, however, consisted of cattle and swine, which were tended by swineherds, the swine being driven about the woods in search of acorns. The cattle and swine, however, were absent when the Domesday survey was made.

14 Baines' *Lancashire*, vol. i, p. 89.

15 Baines and Fairbairn's *Lancashire and Cheshire*, vol. i, p. 523.

Uctred was a powerful and wealthy thane, and, in addition to Altcar, he held the manors of Lathom, Knowsley, Skelmersdale, Kirkdale, Roby, Allerton, Kirkby, Speke, Great Crosby, Aughton, Maghull, Litherland, Walton, Halsall, Dalton, Merton, Lydiate, and probably Ormskirk.

The value of all the land between the Ribble and the Mersey,[16] that is, all South Lancashire, at the time of the Domesday survey was £120, or, allowing for the difference of money value, about £13,200,[17] while the population of Lancashire and Cheshire together did not exceed 13,000. It is difficult for us to realise that there are as many inhabitants in Ormskirk to-day as there were in all South Lancashire eight hundred years ago.

At the time of the Domesday survey, there was no part of England where the population was more scanty, or the land so neglected, as in Lancashire and Cheshire. And after this, internal dissensions, wars, famines, and disease followed each other in succession.[18] In addition, all males between 15 and 60 years of age were trained to the use of arms, and were at any time liable to be called upon to leave their agricultural labours for military service. So frequent were these calls during the two hundred years after the Norman Conquest, that every two or three years some quarrel arose which left the land neglected and decimated the population, for purposes of which the people often knew little and cared less. Every man was required to have in his house, ready for use, arms according to his station. By the statute of Winton, passed 13 Edward I, a person having land of the value of £15 a year was to be provided with a horse, breastplate of iron, a sword, and a

[16] Baines' *Lancashire*, vol. i, p, 113.

[17] Baines and Fairbairn's *Lancashire and Cheshire*, vol. i, p. 565.

[18] *Ibid*, vol. i, p, 569.

knife and dagger, while the poorest were required to have bows and arrows. In the reign of Edward IV, shortly after the middle of the fifteenth century, "a law was passed that every Englishman "should have a bow of his own height, and that "butts for the practice of archery should be set up "in every village; and every man was obliged to "shoot up and down on every feast day, or be fined "one halfpenny."[19] We have no field in Altcar called "The Butts," but we have a plot called "Score Ground," which may have been the archery ground.

During the period from the accession of William I to the expulsion of James II (*i.e.*, from 1066 to 1688), the progress of Lancashire was slower than that of any other part of the kingdom.[20] Even in 1700, there was not a single town in Lancashire and Cheshire with more than 10,000 inhabitants.[21] Liverpool at that time had probably about 7,000, and Altcar not 150. Up to the middle of the seventeenth century, the Lancashire people remained upon their lands, with little disposition to wander, except that country people began to be attracted to the small towns in their neighbourhood, which were just then rising, and their number was not increased by the immigration of strangers. They married and intermarried, and the same family names were, no doubt, repeated in the registers (if there were any) with unbroken monotony. But the Great Plague and Fire of London (1666) led to a considerable number of people removing to Liverpool and South Lancashire generally.[22] To get beyond all trace of the plague, the people secluded themselves in the most rural

[19] Ditchfield's *English Villages*, p. 83.
[20] Baines and Fairbairn's *Lancashire and Cheshire*, vol. i, p. 320.
[21] *Ibid*, vol. ii, p. 3.
[22] *Ibid*, p. 54.

districts, whose roads, or want of them, cut them off from the outside world. Thus we find the following entry among the Altcar baptisms for 1689:—"Anne, daughter of Charles Richards, of "London, baptized August 24th day." The plague broke out at intervals in various parts of Lancashire to the end of the seventeenth century, when, by slow degrees, it died out.[23]

In the fenny and marshy districts of Lancashire, malignant and intermittent fevers were frequent. Dr. Leigh, in 1700, gives a full account of pestilential fever which raged in Lancashire from 1693 to 1696.[24] From some such visitation Altcar suffered in 1728. In that year, nearly, if not whole families were swept away, the number of deaths being 47 out of a population of probably not 150. We get an idea in Dr. Leigh's work of some of the strange remedies then used to cope with these malignant diseases. Reptiles, such as vipers and adders, were then common in the Lancashire mosses, and he tells us that from the viper was extracted "a wine singular in consumptive, leprous, "and scorbutic cases, likewise a valuable salt, the "most generous cordial in nature." He tells us that "the flesh of the toad supplies one of the "richest cordials," and that this cordial was the means by which many were cured during the pestilential fevers.

As early as the reign of William I, encouragement was given to the country people to remove to the towns. He passed a law that if any bondmen should remove to a town and remain unchallenged for a year and a day, he should be free. Villeins and bondmen are not mentioned in Liverpool after King John's charter, but for 200 years after they are mentioned in the surrounding townships. The chief privilege of a Liverpool freeman was freedom

[23] *Ibid*, vol. i, p. 699. [24] *Ibid*, vol. ii, p. 62.

from "theolonium." "This theolonium was market "toll paid by strangers, that is to say non- "burgesses, from which the burgesses themselves "were free by the charter of Henry III." This privilege is still possessed by the farmers of Altcar.

The Romans made good main roads, in suitable positions, but after they left, the roads became more and more neglected. A pack-horse track was the means of conveying much of the produce from one district to another.[25] Even up to the end of the seventeenth century, a paved horse-track, four feet wide, was the best road to be found in country districts. The four-feet paved track was for quick travellers, the rest of the road was used by broad-wheeled waggons, and the ruts formed were filled with material from the neighbouring ditches. The four-feet track is mentioned in most of the Altcar accounts as the "calcey" or "causey," but "calcey stubs" (probably bundles of faggots) were the substitutes for paving setts.

In 1688, a special order was issued by the magistrates of the district of West Derby for the repair of the roads.[26] The calceys, or paved horse tracks, were to be thoroughly repaired and soughed, so that it might be safe for a horseman to pass over them by day or night. In the first part of the eighteenth century it required twenty horses to remove twenty tons of goods any considerable distance in most parts of South Lancashire, but the roads of Altcar must have been worse still, for within living memory it needed three horses to draw a ton of hay to Liverpool, whereas one horse now draws 1½ tons; that is, one horse can perform the work that required 4½ horses in the earlier part of this century.

25 The pack-horse bridge on the way from Altcar to Formby was taken down a few years ago.

26 Baines and Fairbairn's *Lancashire and Cheshire*, vol. ii, p. 48.

The progress of Altcar seems to have been greater, in proportion, in the sixteenth century than that of the neighbouring districts.[27] In the military muster of Queen Mary, in 1553, Altcar occupies an important position. The parish of Ormskirk furnished 28 soldiers, of which 3 came from Ormskirk, 3 from Burscough, 7 from Lathom, 4 from Bickerstaffe, 4 from Skelmersdale, and 7 from Scarisbrick. The parish of North Meols supplied 9, the parish of Aughton 12, and the parish of Altcar 9. The parish of Halsall supplied 28, of which 7 came from Halsall, 4 from Male, 7 from Melling and Cunscough, 5 from Downholland, and 5 from Lydiate. The parish of Sefton supplied 30 soldiers, 7 from Sefton township, 6 from Ince Blundell, 2 from Aintree, 4 from Much Crosby, 4 from Little Crosby, 4 from Litherland, and 4 from Thornton. The parish of Walton supplied 36, of which 7 came from Walton with Fazakerley, 4 from Liverpool, 4 from Formby, 2 from Kirkdale, 5 from Kirkby, 11 from West Derby, and 3 from Bootle and Linacre. It will be seen that Altcar supplied three times as many soldiers as the *township* of Ormskirk, more than twice as many as Formby, three times as many as Bootle and Linacre, and more than twice as many as Liverpool. It is to be remarked, however, that Liverpool about this time "was now falling into ruins." In 1540 it was nearly depopulated by a plague, and after that, in 1551, the "sweating sickness" broke out, and extended by degrees more or less all over the kingdom. In 1660 Liverpool had 138 householders, or about 800 inhabitants. It is remarkable that in this year there was not a single marriage or burial in the town.

An impetus was given to the prosperity of Altcar at this time by the introduction of the potato.

[27] Baines' *Lancashire*, vol. i, p. 505.

The cause of its introduction was rather a melancholy one. An Irish vessel, part of its cargo being potatoes, was wrecked in 1565 near North Meols. These were gathered from the sands and some of them planted in Altcar, and from that time to the present the growth of potatoes has been an important element in the Altcar husbandry.

In a county rate levied in 1716, we see that Altcar kept up its relative importance, so far as the neighbouring townships were concerned.[28] "Alker "Parish is but one township and doth always bear "and pay as much as Aughton Parish, or as "North Meols do pay." Aughton, North Meols (with Crofton and Birkdale), and Altcar each paid £2 1s. 8d., while Formby paid 18s. 6½d., Bootle with Linacre 6s. 11¼d., and Liverpool £1 17s. 0½d.

But Altcar not only contributed men to the army, and helped to make English bowmen, pikemen, and billmen the dread of the Continent, but when the English navy was rising to its present supremacy, Altcar was not found wanting. Thus, in 1795 we find the item, "To part of cash to rais "a man for the navy £5 5s. 0d.," and in the next year, "To Ballance in proportion for a Navey "man £5 12s. 1½d."

As time has progressed, more and more land has been brought under cultivation, while the drainage has improved.[29] Many years ago stone walls and earthbanks were formed on the shore at Ince Blundell, and floodgates were erected near Grange. The farmhouse and outbuildings of the Grange estate were built above the high-water level, and many acres of land have been gained from the shore by the planting of star grass.

Although Alt Grange is situated on the south bank of the river Alt, in Ince Blundell, it is closely connected with Altcar, being owned by Lord

[28] Gregson's *Fragments*, p. 16. [29] Boult's *Altmouth*.

Sefton, and the tenants having a recognized place in the pews of Altcar Church.

The repair of the floodgates of the Alt, and the cost of drainage, are defrayed by a rate levied upon the owners and occupiers of the land, in pursuance of an Act of Parliament passed in 1779. In the early part of the year 1821, great damage was done to the floodgates, and a large area flooded by a high tide. New floodgates were erected in 1831, and a new water engine, for the drainage of the land, was put up by the Earl of Sefton, over fifty years ago.[30] The village of Altmouth, which seems to have stood on the south bank of the river, was probably destroyed by an inroad of the sea. It is marked on Tunnicliffe's map of Lancashire in 1789, but does not appear in Cary's of 1793, four years later, and therefore it may be presumed that it was overwhelmed about that time.

During the last year or two the levels of the watercourses have been lowered, and the ditches widened; so that there is every probability that, ere long, even the moss lands and carrs of the parish will cease to be flooded in the winter, the pumping engine being able to keep the water under control. As a result of these improvements, hedges are now taking the place of the numerous ditches, so that at no distant date the aspect of the neighbourhood will have greatly changed.

Until a comparatively recent date Altcar was, to a great extent, cut off from connection with the outer world. In the days of stage coaches it was out of the track, even had its roads been inviting. The stage coach from Liverpool to Preston passed through Aintree and Maghull, and we find that at the present time the stable accommodation is, here and there, in excess of modern requirements. One of the first steps towards breaking up the isolation

[30] A powerful new pump has just been installed by Lord Sefton.

of Altcar was the formation of a railroad from Liverpool *viâ* Formby to Southport, in 1848. But even Formby station by the road was 2½ miles from the village of Great Altcar, although the field-path, which is now being made into a serviceable road, is much shorter.

The bridge over the river Alt, known as Baines' Bridge, connecting Ince Blundell with Altcar, became so dilapidated that a few years ago it was taken down. This bridge, centuries ago, was the way the Ince people went to Lydiate Abbey. An effort is now being made to have the bridge rebuilt.

The eastern end of the parish remained a long way from railway accommodation even when the line through Maghull was opened, and it was not until the year 1884 that the Cheshire Lines Extension Railway brought the inhabitants of that district within easier access of the outer world. But even yet the older inhabitants are essentially a stay-at-home people, having little change, and apparently not desiring it. The oldest inhabitants, although living within view of the sandhills, have seldom seen the sea, and a visit to Southport is an unusual event. Altcar is still the world to many of its inhabitants, and political or other changes are small things if they do not touch the "price of "wuts, wheat and potatoes."

The monotony of the year is broken by the shooting and coursing. Pheasants are bred in large numbers, and the hares are preserved. The Earl of Sefton and his friends have their shooting seasons, and the "Waterloo Coursing Meeting" brings numerous visitors to the parish.

Part of the parish by the shore, at the mouth of the Alt, is used as a rifle-range, and during the summer months soldiers, militia, and volunteers in turn make it their camping ground.

ECCLESIASTICAL.

It is impossible to say when the first church was built in Altcar. At the time of the Domesday Survey, in 1086, there were not more than 60 acres in cultivation from year to year, and it is not probable that there were many cottages in the entire district. It was, however, a township in the West Derby hundred. Walton Church was one of the five churches mentioned in this hundred, and possibly the township of Altcar was included in the parish of Walton. From the *Domesday Book* it appears that a priest had a carucate of land at Boltelai (Bootle) belonging to the church at Waletone (Walton). The parish of Walton included Liverpool, but a fearful plague, in 1361, led to the formation of the S. Nicholas' Cemetery, Liverpool. The people "had neither strength nor "heart to take them to the parish churchyard "at Walton."

Henry III, early in the thirteenth century, made a grant of the Royal estates between the Ribble and the Mersey to Ranulf, Earl of Chester, which included "the town of West Derby, with the "wapentake, and all the appurtenances." The Earl of Chester dying without issue, the estate between the Mersey and the Ribble passed to his sister Agnes, who was married to William de fferrers, the sixth Earl of Derby. In the Royal Order arranging the succession, the castle and town of West Derby, with its appurtenances, are specially mentioned. It was arranged that William de fferrers, Earl of Derby, and Agnes, his wife, should pay yearly to the king a falcon *(asturca)* or forty shillings for the land between the Ribble and the Mersey. Nothing is on record with regard to the management of the Lancashire estates, except that they granted a portion of the manor of Altcar,

at the mouth of the Alt, to the Abbey of Miraval, in Warwickshire.

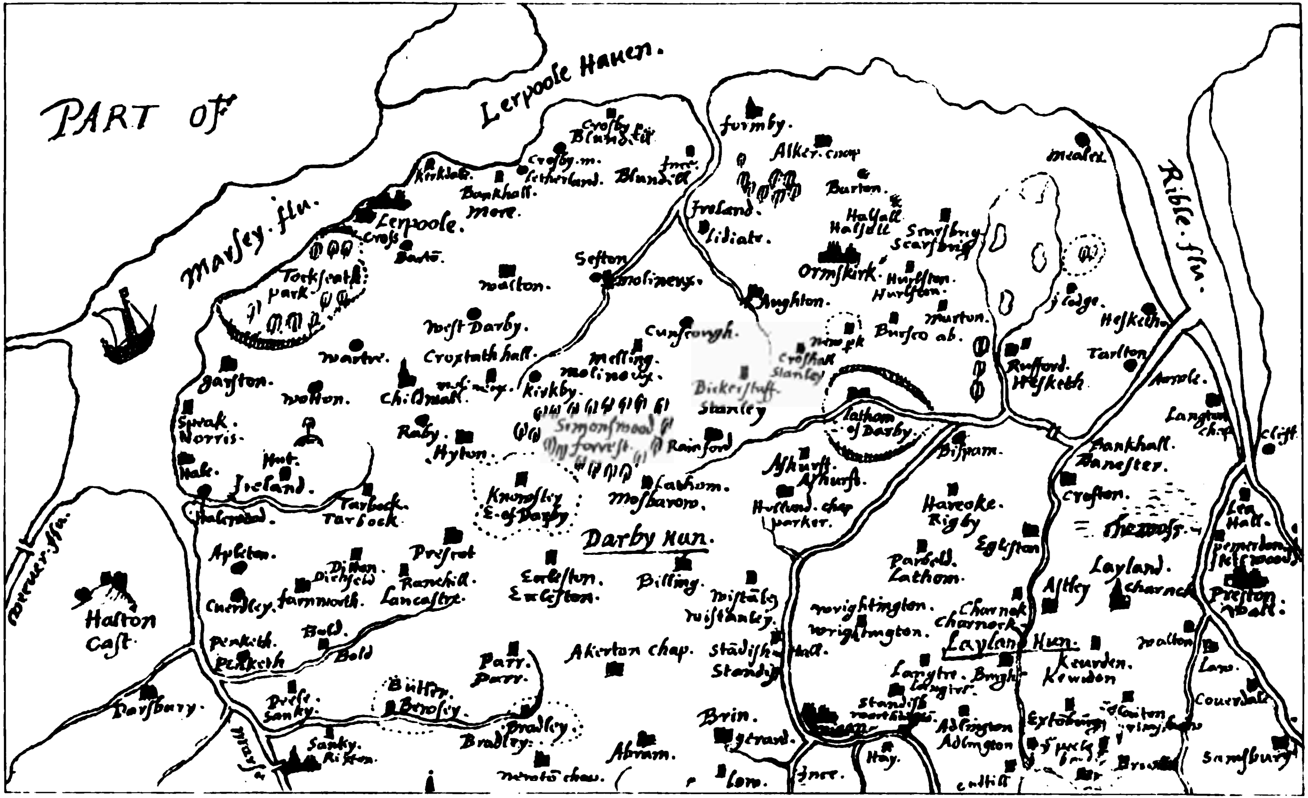
Merivale, or Miravale, was a Cistercian Abbey,[31] founded by Robert fferrers, second Earl of Derby, *temp.* Stephen, as a filiation from Bordesley Abbey, in Worcestershire. He endowed it with lands in that county and in Leicestershire, and was buried there. On the dissolution of the monastery, in the reign of Henry VIII, these lands were granted to his descendant, Sir W. Devereux, Lord fferrers of Chartley, afterwards created Lord Hereford.

In the Valor of Pope Nicholas IV, 1292, St. Michael's, Altcar, is mentioned as a curacy to an impropriation, value nothing; it may, therefore, be inferred that it was not then a parish, but was still included in a neighbouring parish.

In 21 Edward I, a trial took place between Edward I and the Abbot of Mira Vallis (Miraval or Merivale) as to the ownership of a carucate of land in Altcar.[32] The Abbot based his claim upon the gift of William de fferrers, and Agnes, his wife, and appears to have been successful, for the abbots of Merivale held the manor of "Alker" until the dissolution of the religious houses. In the year 1553 Altcar is spoken of as a parish. In the year 1558 the manor of Altcar, and probably the advowson of the church, passed to Sir Richard Mullyners, Knight, and they have remained in the possession of the Molyneux family since.[33] A lease for 10,000 years of the tithe of the parish was probably granted at the same time; the tithe, however, was merged in 1849.

Although it is impossible to say when the first "Alker Chappell" was erected, there was one in 1598, in the reign of Elizabeth. I have had a

31 *Coucher Book, Abbey of Whalley*, vol. ii, p. 519.
32 Baines' *Lancashire*, vol. iv, p. 231.
33 Baines' *Lancashire*, Appendix, p. 815.



MAP FROM HARLEIAN MANUSCRIPT NO. 6159.

photograph taken of the Harleian MS. No. 6159, at the British Museum, one of the oldest and most important maps of Lancashire extant. Gregson, in his *Fragments*, gives a copy of it which is not quite correct. There is no getting behind a photograph. It will be noticed that the names of the landowners have been subsequently inserted. In this old manuscript map there is possibly a rude attempt at the actual representation of the churches, as notice Ormskirk and Childwall. If so, "Alker Chappell" had a square tower, while Formby Chapel had a spire. The map states:—"In this "Countie is xv market towns, and 36 Parish "Churches, besides Chapels in great number." There is a tradition that the "Alker Chappell" represented in this map, or at any rate the chapel of which the church of 1747 took the place, was burnt down.

In one part of the reign of Charles I, the Presbyterians for a time obtained the upper hand, and Presbyterian ministers occupied the churches.[34] In 1646 Mr. Robert Seddon was the minister of Altcar. In the troublous times that followed, up to the restoration of Charles II, in 1660, if any registers had been kept, they were destroyed or lost, but in 1664 the oldest register we have was commenced. This register is in a very dilapidated condition, and contains no account of the reason why it was commenced. The Halsall register, however, commenced in 1662, contains a memorandum that it was commenced in 1662, "by the "command of the Archbishop of York, in the first "year of his Grace's visitation in Lancashire," and probably to the same authority the Altcar register owed its origin in 1664.

In Baines' *History of Lancashire*, it is incorrectly stated that "The marriages and burials are not

34 Baines' *Lancashire*, vol. ii, p. 39.

"entered until 1693." Really the first page, dated 1664, is occupied with burials. The second page records four births and two christenings. In 1680 the first two marriages are entered.

In the reign of Charles II, the jealousies between the Episcopalians, Presbyterians, and Roman Catholics were intense, and this continued until the Revolution of 1688, when William of Orange ascended the throne. The Revolution of 1688 was signalized at Altcar by the presentation to the church of a heavy pewter flagon. It is not improbable that it was the result of a public subscription. It has engraved upon it the initials of the churchwardens—R G (Robert Gore), R K (Robert Kenyon)—and the date. Twenty years later, in 1708, the anti-popish feeling peeps out in the register, where "bad Thorpe, ye Popish priest," is evidently regarded as a very undesirable and meddlesome person.

The oldest gravestone inscriptions decipherable are the following:—E G 1671, A R 1678, J L 1680, R T E 1689, Katharine Vose 1696, Thos Sephton 1742. There is a remarkable absence of poetical inscriptions in the churchyard. Out of about four, in each of which local bards seem to have been trying their wings, I give the following, on a Gore:—

> "The tender Husband and his wife
> Lived happy consorts in this life,
> Fifty-three years, ere death did sever
> This just pair to live for ever."

A plan of the graveyard given in the parish book incorrectly states that the last church was built in 1742, the date over the porch having been misread. It was built in 1746, and in 1747 the Bishop of Chester (Bishop Peploe) came to consecrate, and the parish accounts inform us that one shilling was spent upon repairing the roads, so

COMMUNION VESSELS. ALTCAR CHURCH, LANCASHIRE.

FONTS. ALTCAR CHURCH, LANCASHIRE.

that the bishop's carriage might reach the church in safety.

A new font, of sandstone, was then provided, with the initials of the churchwardens inscribed, and the date, 1747. In the ecclesiastical period, when whitewash was supposed to improve the appearance of chiselled stone, this font was not forgotten. The churchwardens in 1747, up to Easter of that year, were James Watkinson and Thomas Aspinwall. What is possibly the font of the still older church lies alongside the one of 1747, in the churchyard. It is a round sandstone cup, without carving or date.

There is an old superstition that the first child baptized in a new font is sure to die early.[35] The Rev. Baring Gould tells a story in connection with the new church of Dalton, in Yorkshire. A blacksmith had seven daughters, and a son was born a few days before the consecration of the new church. He came to ask Mr. Gould to baptize the boy in the old font. "Why, Joseph," said I, "if you will "only wait till Thursday, the boy can be baptized "in the new font, at the opening of the new church." "Thank you, sir," said the blacksmith, with a wriggle, "but you see it's a lad, and we should be "very sorry if he were to dee; na, if 't had been "a lass instead, why then you were welcome, for "'twouldn't ha' mattered a ha'penny. Lasses are "ower many, and lads ower few wi' us."

Mr. Gomme believes this to be a superstitious relic of the time of the ancient hearth cult. When a tent or building was erected, it was thought necessary for the safety of the building to offer a "foundation sacrifice." At the bottom of the hole to receive the chief tent-pole a slave was placed, to be crushed by the descending pole. He quotes[36]

35 Gomme's *Folklore Relics of Early Village Life*, p. 36.
36 *Ibid.*

the partly Norman church of Brownsover, in Warwickshire, which stands upon the site of an early British settlement. Not very long ago it was found necessary to lower the original foundations, and two skeletons, with Danish skulls, were found in spaces cut out of the solid clay, and covered with carpenters' benches, which must have been designedly placed there before the church was built. "Christian priests had often to compromise "between Christian doctrines and pagan customs, "to obtain a hearing for their new and civilizing "creeds." To the mind of primitive man every locality was the home of, and was protected by, its special deities, and every building or temple was consecrated by slaying some animal to appease the spirit of the place. An old legend connected with Clegg Hall, Lancashire, seems to point to this superstition. It is recorded that a pious monk, wishing to lay two ghosts that haunted the place, came to a parley with them, when they demanded, as a condition of future quiet, a body and a soul. The cunning monk substituted the body of a cock and the sole of a shoe.

From this ancient belief in the necessity for a "foundation sacrifice," we have, no doubt, derived the superstition that the first child baptized in a new church is almost sure to be called away at an early age. As we look at the two fonts in the churchyard and the one in the church, we wonder whether the superstition had root here, and, if so, what were the names of parents who ran the risk, and whether the children were lads or lasses.

A silver chalice and paten were presented to the church consecrated in 1747, by Jane Plumbe, widow, of Downholland. In 1730, John Plumbe, Esq., of Downholland, had given £10 to the church of Halsall, to buy "a silver flaggon and patten." An ancestor of Colonel Tempest, of Tong Hall,

Yorkshire, bought part of the Moore estate in Liverpool, about 1695, and from his family Plumbe Street in Liverpool derived its name. From the Altcar parish accounts we learn that the supervisors for the Town Row division in 1764 were, "Mr. "Rich[d] Goore for Rev. Thos. Plumb, and Jas. "Rigby for chantrels." In "A true List of "Freeholders of Altcar, which is to serve as "Jewryers at the Quarter Sessions of the peace "and County Assizes taken this 17th day of "September, 1771," we have the name of Mr. John Plumbe, of Aughton. One striking thing in this list is that to the name of every Roman Catholic is added the word "papist." The Rev. Thomas Plumb became Rector of Aughton in 1734, and the Rev. William Plumb in 1769; and the advowson of Aughton, and considerable property in Aughton parish, is still in the possession of a representative of the Plumbe-Tempest family.

A black-letter Elizabethan New Testament is now in the possession of Mrs. Thomas, widow of the late Vicar of Altcar, picked up by her husband at a farmhouse in Altcar, with an inscription on the back of the title-page, from which it would appear that a Thomas Plumb was born in this neighbourhood in 1643, in the reign of Charles I, twenty-one years before the Altcar registers commence, and three years before the Presbyterian "Mr. Robert Seddon," became minister of Altcar. We have here, probably, his signature at fifty years of age. He died in 1724, in his eighty-second year. This leaf informs us that Jane Plumb died in March, 1760, but from the Halsall registers I find it was March, 1750, and therefore three years after presenting the paten and chalice to "Alker Chappel." The chronicle stops short when about to record the age of Jane Plumb. We have further evidence of the connection of the Plumbe

family in "Plumb's Moss," and "Lane to Plumb's Moss."

Upon the walls of the last Altcar Church was a list of benefactors (which is lost), and a marble tablet in memory of the Rev. E. Heyes, A.B., who died in 1839. The name Heyes occurs frequently in the registers, and members of the family served as officials in the parish again and again. Robert Heyes was married at Altcar in 1695, in the last church but one, probably a wood and plaster one, and the one represented in the Harleian map previously given. When the last church was pulled down, in 1878, the representatives of the family removed the tablet before-mentioned, and placed it, with other mural records, within iron palisadings upon the site of the family burial ground, which was inside the church.

In Picton's *History of Liverpool*, Heyes is mentioned as of the original Everton families. One of the Everton houses bore the inscription—"Thos. Heyes, 1734." It is possible that this was a branch of the Altcar family, for several Liverpool and Altcar families seem to have been closely connected in the middle of the eighteenth century, as is seen by the Altcar list of freeholders in 1771, which includes "Edward Heyes of Altcar."

The oldest and most prominent name in the registers is that of Goore. It occurs on the first page of the register, in 1664. This family gave the name to one of the divisions of the parish—the Goore House Division. The oldest gravestone (marked E G 1671) was that of a Goore. One of the churchwardens in 1688 was Robert Gore. In the 1771 list of jurors we have Richard Goore, of Liverpool, merchant, and James Goore of Ince Blundell. The name appears again and again in the parish accounts, and usually has the prefix "Mr.," which is never used for any other person,

unless it be a clergyman, and in that case both Rev. and Mr. are used, as in the 1726 account, which is headed, "An Acct. of Richard "Goore, for ye Reverend Mr. William Clayton," where the ecclesiastic, for whom Richard Goore acts, swallows up the Mr., and leaves plain Richard Goore.

In looking over the old churchwardens' accounts, we are reminded of Coleridge's lines—

> "The wedding guest here beat his breast,
> For he heard the loud bassoon."

Every year there appears an item for "reeds for bassoon," "letter about bassoon," "repair of bassoon," "gamut for bassoon," or "a new bassoon," but no other instruments are mentioned. Clarionet, cornet, violin, and violoncello were more or less used, but the instrument *par excellence* was the bassoon. The tunes were marked air, counter, tenor, and bass, and abounded in fugues, rests, solos, and duets, which it would puzzle many a modern choir to execute, even with the aid of an organ.

In the year 1879 the present church was consecrated. Like the previous churches, it was dedicated to St. Michael. It was built from plans by Mr. Douglas, of Chester, at the sole expense of Lord Sefton, who generously made a gift of it to the parish. A good organ was also provided. The churchyard was enlarged, a new wall built, trees planted, and a new road made; and there are few country churches which surpass that of Altcar in architectural beauty and neatly arranged surroundings. To the deep and continuous interest in the plans and building of the church exercised by Colonel Wyatt, a great deal of the success is due.

The present church is probably a return to the style of architecture which was exemplified in the

earliest Altcar church. It is not built upon the site of the previous one, but somewhat to the north of it, and at the corners of the quadrangle which formed the site of the old church poplar trees have been planted. It has a lich-gate, *i.e.*, a corpse-gate (A.S., *lych*, a dead body), so called because the body rests there while the funeral procession is formed. Over the lich-gate is inscribed, "Grant, "O Lord, that through the grave and gate of "death we may pass to our joyful Resurrection," and the inscriptions in all parts of the church have been exceedingly well chosen.

Some years ago the Vicar of Altcar's stipend was very small, but Lord Sefton has given £100 a year rent-charge and the vicarage house, which gifts have been supplemented by Queen Anne's Bounty and the Ecclesiastical Commissioners, so that at present the living of Altcar is worth about £240 a year and a vicarage house.

With regard to the incumbents of Altcar, neither the episcopal nor the parish registers lead us further back than 1724. In that year the Rev. William Clayton became incumbent. His successor seems to have been the Rev. William Naylor, who for fifty years was master of the Ormskirk Grammar School. In 1774 he was incumbent of Altcar, but the churchwardens' account-book before that date has been lost, and there is no evidence as to the time when he became incumbent. He died in 1823, but in 1821 the Rev. T. Garrett had been ordained as stipendiary curate, and on the death of Mr. Naylor he succeeded to the incumbency. Mr. Garrett resided at Burscough, and came over on Saturdays, to be ready for the Sunday duty. He left in 1827, and was succeeded by the Rev. C. Forshaw, B.A., who, like Mr. Naylor, was master of Ormskirk Grammar School. His incumbency lasted from 1827 to 1856, when he was succeeded

by the Rev. J. Pearson, M.A. During the first part of Mr. Pearson's incumbency he resided out of the parish; but before he left, a vicarage was built by Lord Sefton, in 1858. Mr. Pearson had charge of Altcar from 1856 to 1862, when he exchanged livings with the Rev. John Thomas. For the long period of twenty-seven years, from 1862 to 1879, Mr. Thomas held the Vicariate of Altcar, and ministered in the last two churches, the present church being built eleven years before he was called away. He was interred near the porch of the new church. The present Vicar, and the writer of these notes, was appointed by Lord Sefton in 1889.

THE PEOPLE.

Up to recent years, when arrangements were made by Lord Sefton for pumping the water out of the ditches and small water-courses, the inhabitants, especially in winter, were subjected to many inconveniences. At hay-time the grass had often to be conveyed from the lower to the higher levels to be dried, and barn doors were utilized as barges. At one farmhouse a small boat was attached to the door-latch, and when milking-time arrived, the milker paddled in this boat across the inundated fields to the shippon, to milk the cows. It is also stated that occasionally people proceeded to church in boats, and that, on one occasion, the water was so high that the boat was actually floated over the churchyard wall. In the winter skating was possible from Altcar to Sefton meadows, and, during the absence of frost, water was so abundant that stepping stones were needed to enable the villagers to pass from one cottage to another; and the dragging of children out of the water, whose eyes and limbs had not become accustomed to this amphibious life, was not an unfrequent occurrence.

The story is told of an Ormskirk ginger-bread vendor, known as "Nut Harry," who found the ice during the frosty weather an assistance to locomotion. Having called at one cottage, he had only to place his tin box on the ice, and slide it before him to the next cottage where he hoped to effect a sale.

People who long for the "good old times," had better ponder some of the stories current in the neighbourhood, and, perhaps, they may be the more disposed to be content with such things as they have. I am informed, by one who speaks from experience, that the allowance for five persons at one farm was ½lb. of coffee, ¼lb. of tea, and 2lb. of sugar per week. One wonders, with the infinitesimal quantity of coffee or tea that would fall to each individual's meal, whether they would be able to catch the flavour and know the difference between the two; and as to sweetness, it must have been an unknown quantity, or the palate must have been more sensitive to sweetness than modern palates are. Rye dumpling began the Sunday dinner, and a very small portion of meat followed. We are told, by those who tasted them, of potato pies made on the Monday to last till the Monday following. The crust before the end of the week was hard, and the potatoes sour, and when the crust was lifted the potatoes followed in "a rope." "But did you eat that?" "Yoigh; "there was nowt else, and yo' mun 'a' that, or go "wi'out dinner."

In one house there was an old-style mangle, and the roof of the mangle-house was hung with imperfectly cured hams and bacon. As the farm labourers lay in the bedroom above, they could hear the thud of the maggots as they fell upon the mangle, with the consolation that the said bacon was maturing for the purpose of supplying them

with dainty dinners, when, with aristocratic appetites, they could feast on that which was "high."

A Lancashire woman, speaking in my hearing of the food of the working classes in her earlier years, said, "They know nowt in these days. We "used to eat green sauce [sorrel] dumplings, and "*no suet in 'em.* Yo' met 'a' kickt 'em o'er fielt, "and they wudden 'a' brocken." Speaking to an old inhabitant of Altcar of this, he said, "Aye, an' "it were rye flour too, and as black as that "chimbley." A labouring man from Ormskirk used to come and assist at one of the farms on special occasions. Dinner-time arriving on one of his visits, he began sniffing, and asked a fellow-labourer, "Han yo' tainted meyt again?" He replied, "Aye, we seldom an owt else." The meat being passed round, the visitor said, "Aw connod "manidge this"; and called to a labourer across the room, who sat near a drawer containing paper, "Here, gi'e me some papper. Aw'l lap this up, "and tak' it to ower Jimmy." Poor Jimmy! Those were hard times, and one wonders that such fare should have been able to mature such good constitutions and healthy physiques as we have in Altcar.

As in other country districts, there were little jealousies and rivalries between adjacent villages. When Formby was chiefly a fishing village, and Altcar, as now, an agricultural district, the brawny fishermen and the stalwart agriculturists used to meet at the Fleam Bridge, and challenge each other to combat, when, by chosen representatives or in a general melee, they decided the question of physical strength, the championship sometimes resting with Formby and at other times with Altcar. These conflicts, which formerly were so common between adjacent villages, Mr. Gomme

considers to be a survival of the old tribal conflicts between Celt and Saxon and Dane in the earliest settlements of English villages. The habit has remained after the tribes have been fused.

One thing that strikes us in looking over the parish accounts, is the liberal allowance, at the parish cost, of ale. The oldest parish accounts preserved commence in the year 1714. The parish consisted of three divisions, Town Row, Goore Houses, and Little Altcar. In 1726 it was thought desirable to have refreshment over the arduous task, and the last item is, "Spent on making these "accounts 1s. 6d." After this the sum of 1s. 6d. is the usual allowance to those making the accounts. The following are some items:—"1749. Paid to "William Arnold for drink 7s. 6d." "1754. Paid "Pease Neile for ale 3s. 4d." "1757. Paid to "Thomas Watkinson for drink about ye highways "5s." The account for 1758 for the Town Row Division is a curiosity. Out of a ley or tax of £1 2s. 3d., the sum of 14s. 8d. was spent in ale. There seems to have been this year no urgent call for expenditure upon roads and bridges, and the temptation to extract a little enjoyment from the superfluous fund was too great to be resisted. The wages of spademen in this year, according to the Altcar accounts, were eightpence a day, so that the amount expended in ale, for the Town Row Division alone, equalled twenty-two days' wages of a working-man.

As illustrating the difference between the purchasing power of money at different times, I may remark that four centuries earlier than this (1354) the Government regulation price of ale in the country was three gallons for a penny. It is probable that the purchasing power of money in 1758 would be about five times what it is at present. Not much spirit was in ordinary use at

this time, but ale was considered such a desirable and needful beverage that about thirty years later (1787) Dorning Rasbotham, as quoted in Baines' *Lancashire*, writes of Chowbent: "The wages of "a common labourer are from 18d. to 20d. a day, "and he expects to have a cup of ale twice a day." In Liverpool, in the middle of the fourteenth century, for selling bread, meat, or ale above the Government-regulated price the offenders were put in the pillory, or ridden round the town on a tumbril, or a dung-cart; and similar offences in the country would probably be summarily dealt with.

In the middle of the sixteenth century, bachelors in Liverpool were not allowed to be out after nine o'clock, unless they had lawful business; but whether the bachelors in the country were more leniently dealt with, it is difficult to say. One part of the business of the church clerk in Liverpool was to "ring the curfew at 8, and be diligent in "whipping dogs out of the church." Both of these duties probably devolved upon the Altcar parish clerk. We find in the account for 1775, "A whip for the dog whiper 3d."

There was usually a third duty devolved upon the dog whipper, viz.: that of sluggard waker.[37] In those early times when hedges and fences were scarce, the farmers from the outlying districts travelled miles to church, and combined business and devotion by taking with them their sheep dogs to control their flocks and herds by the way. The dogs were kept out of the church by the dog whipper. The origin of chancel rails, it is said, was to keep dogs out of the chancel. The dog whipper also acted as sluggard waker. His business was not only to quiet the dogs, but to keep the worshippers awake. In one church, the

37 Andrews' *Curiosities of the Church*, p. 173.

sluggard waker had a long staff with a fox's brush on one end and a knob on the other. If a lady fell asleep he tickled her face with the brush, but if a man fell asleep the knobbed end was used with wonderful effect. In some parishes a small portion of land was set aside for the use of the poor men who acted as dog whipper and sluggard waker, and it is possible that God's Croft in this parish was set aside for that purpose.

From the parish accounts we learn that a liberal supply of ale was allowed by the parish on various occasions.

(1) It was somewhat common for the choirs of the neighbouring churches to be invited to Altcar to swell the harmony, and they were not sent empty away. Thus, in 1774, "Spent on Halsall singers "and parson, 8/3." 1805, "Ale to singers from "Halsall, 15/." Same year, "Ale to singers, "£1 3 0." 1817, "Singers from Maghull, 15/"; "singers from Formby, 10/"; "singers from Mag- "hull, 15/;" "singers from Formby, 10/." The parish must this year have been suffering from a musical fever. The mode of conveyance of the the singers seems to have been the brewer's cart.

(2) Ale was allowed at rushbearings, and on the 5th of November. 1774, "Spent on rushburrying, "2/6." In subsequent years nothing seems to have been allowed at rushbearings.

In 1776 one shilling was allowed for powder on 5th of November; in 1782 2/ was spent on "a "load of turf for bonfires"; in 1792 2/6 was added for ale. In 1825, "To turf for bonfire, and ale for "the boys who attended it, 5/6."

In 1838, however, we find this mem.—"Unani- "mously resolved, that the custom of making bon- "fires on the 5th of November in every year, and "the allowances of any kind whatsoever, which "have heretofore existed for a great number of

"years in commemoration of Gunpowder Plot, "shall in future be discontinued in the township "of Altcar. As witness our hands this 17th day "of April, 1838." Signed by the Rev. Charles Forshaw, and seven others.

In 1849 an allowance of ale was made to the singers "when the churchwardens were footed," a common expression in Lancashire, meaning admitted to office.

We are reminded of the picture that Tennyson gives of the last illness of the "Northern Farmer." The doctor comes and forbids his ale, and he is represented as saying—

"Doctors, they knaws nowt, fur a says what's nawways true;
Naw soort o' koind o' use to saäy the things that a do:
I've 'ed my point o' aäle ivry noight sin' I beän 'ere,
An' I've 'ed my quart ivry market-noight for foorty year."

His daughter seems unwilling to disobey the doctor's orders, and he exclaims impatiently—

"What atta stannin' theer fur, an' doesn bring ma the aäle?
Doctor's a 'toättler, lass, and a's hallus i' the owd taäle;
I weänt breäk rules fur doctor, a knows naw moor nor a floy;
Git ma my aäle I tell thee, and if I mun doy I mun doy."

And although the picture which Tennyson gives of the intelligence of the farmer would, perhaps, scarcely apply to to-day, we need not look back very many years to a time when it was only too true.

"An' I hallus coom'd to 's chooch afoor moy Sally wur deäd,
An' 'eär'd 'um a bummin' awaäy loike a buzzard-clock ower my 'eäd,
An' I never knaw'd what a meän'd, but I thowt a 'ad summat to saäy,
An' I thowt a said whot a owt to 'a said, an' I coom'd awaäy."

But while we have evidence of the liberality of the parish to singers and others in ale, we find wine provided for the church on the same liberal scale. For many years the parish allowed four gallons

of wine for church use, when the Holy Communion was celebrated only quarterly. A later clergyman used to tell how the clerk, soon after he came, followed him to the pulpit, saying "Please, sir, you "have forgotten your wine."

All this is changed. At the desire, as is usually understood, of Lady Sefton, where public houses are not absolutely needed they are being banished from Lord Sefton's estates; and the four public houses which, until a somewhat recent period, existed in Altcar are now no more, much to the moral benefit of the parish.

The great improvement in sobriety which has taken place of late years was forcibly set forth by Dr. Barron, one of the leading magistrates of Southport, at the Birkdale Brewster Sessions, August 24th, 1893. Speaking of the annual report of the superintendent of police, he said—"It was "a very pleasant matter for him to be able to point "out to them that during the whole of the ten "years alluded to in the statement drawn up by "Superintendent Jervis, Altcar occupied the premier "position. There had been only 14 convictions "during that period. It was also another singular "fact that there had not been a single woman from "Altcar convicted for drunkenness during the ten "years. This was a circumstance, he considered, "which bore strongly upon the morality of the "inhabitants of that particular parish. Banks used "to occupy the premier position, but that place "was now taken by Altcar, which was one of the "most sober districts in the whole petty-sessional "division."

I am afraid the Church has been far from guiltless in the past with regard to the intemperate habits of the country districts John Aubrey, the antiquary—who was born in 1626 and died in 1700—tells us: "There were no rates for the poor in

"my grandfather's day; the Church Ale of Whit-
"suntide did the business."

[38] The churchwardens bought and received presents of a large quantity of malt, which they brewed into ale, and sold to the company. Hence these feasts were called "Church Ales." They were held on the feast of the dedication of the church, the proceeds being devoted to the maintenance of the poor. Sometimes they were held at Whitsuntide also, sometimes four times a year, and sometimes as often as money was wanted, or a feast desired. An arbour of boughs was, in some cases, erected in the churchyard, called "Robin "Hood's Bower," which the young women of the parish used as a bar for dispensing the liquor, and receiving the money. Drinking habits were thus encouraged, and consciences were quieted by the knowledge that the money went for a good cause, until increasing scandals caused the Church Ales to be prohibited. These Church Ales were generally held on a Sunday, and we are told that the services were better attended on these days than on others. The only relics of these old customs I can find floating in the memories of the people, are connected with Mid-Lent Sunday, known in some places as Simnel Sunday, and All Souls' Day.

Mid-Lent Sunday was known in Altcar as Braggot Sunday. A specially concocted drink was prepared for this Sunday, which was of a non-intoxicating character, and was called braggot. As the older generation passed away, the secret of its manufacture seems to have been lost, and its place was taken by mulled ale. The publicans, in later days, provided small cakes for the occasion. Every labourer expected four eggs from his

[38] Ditchfield's *English Villages*, p. 89; and Andrews' *Curiosities of the Church*, p. 39.

employer, with which he repaired to the ale-house, where the eggs, with spices, were drunk in hot ale. This custom died with the closing of the public-houses. Mid-Lent Sunday was also known as "Mothering Sunday."[39] On that day, it was the pleasing custom for servants and apprentices to carry cakes or furmety, as presents to their mother, and to receive from her a cake with her blessing. This was called "going a-mothering." The old poet Herrick alludes to this custom, in Gloucestershire, in these words:—

> "I'll to thee a simnell bring,
> 'Gainst thou go'st a-mothering,
> So that when she blesseth thee,
> Half that blessing thou'lt give me."

The other custom was observed on All Saints' Day, the 1st of November, for All Souls' Day, the 2nd of November. On that day, children, until a few years ago, went from house to house, saying, "For God's sake, a so' loaf" (soul loaf). As gifts for these young visitors, householders had prepared small round cakes, containing a few seeds and impressed with the butter-print of the farm.[40]

The Church also made it its business to provide for the amusement of the parishioners. Near many of the old churches there was a place called the church-house. It was used at fair times as a storehouse for the goods of travelling pedlars. In this building also the parishioners were accustomed to meet round the large open fireplace for gossip and amusement. Aubrey tells us, "It had spits, "crocks, and other utensils for dressing provisions. "Here the housekeepers met. The young people

39 Ditchfield's *English Villages*, p. 107.

40 This is, no doubt, a relic of an old Roman Catholic custom of making small oatcakes, called "soul mass cakes," on All Souls' Day, to give to the poor. On receiving the cake, the recipients repeated—

> "God save your saule,
> "Bairns and all."

"were there too, and had dancing, bowling, "shooting at butts, &c., the ancients (old folks) "sitting gravely by and looking on."

The Altcar church-house is close to the churchyard, and, with its yew trees, was once, no doubt, included in the church ground. Till somewhat recently it was an inn. It is a fair example of the description given of a church-house by the Rev. S. Baring Gould:—

"The church-house was a long building, situated close to the churchyard, consisting of a basement and an upper storey, usually with a single great chimney that had a fireplace below and one above. It consisted of two great rooms, one above the other, and it was intended as a place in which the congregation should stay between morning and afternoon services, and eat their dinner and drink ale, which latter was usually provided by the sexton or clerk. The food they brought with them, but not the liquor. There were stables beside the church house, in which the parishioners put their cobs and horses, on which they had ridden to church, and the stepping blocks whereby the women might mount their pillions are an invariable feature. By degrees there ensued encroachment. The sexton or clerk found it convenient to live in the church-house, so as to keep an eye on his barrels of ale, and the mugs and tankards in which the ale was drawn. Accordingly he moved into it, brought up his family in it, appropriated more of the space to his convenience, accommodated churchgoers with ale after service, kept them supplied till, what with ale inside and water without, it was sometimes convenient to lodge the night with him, and so—there is no saying exactly when—the church-house, which was the hall of assembly belonging to all the parish, into which every parishioner had a right to enter and eat and rest, became the Church-house Inn."

With regard to the rush-bearings, it is almost certain that no rush-cart has been used in Altcar during the present century. An old man of eighty-four years of age, who remembers the Rev. William Naylor, informs the writer that he never saw a rush-cart, and never heard of one. No money was spent on rush-bearing in the churchwardens' accounts after 1774, and probably about that time the rush-carts ceased to be used.

The method of observance in the earlier part of this century was as follows. Preparatory to Rush-bearing Sunday the larders of the villagers were replenished, and friends from a distance were invited to partake of specially prepared dinners. On the Monday following, a number of stalls were erected, not far from the church, for the sale of sweets, Ormskirk gingerbread, &c., and occasionally a travelling show put in an appearance. In the evening the elder people repaired to the public-houses, for drinking and dancing, Altcar Hall being the chief. The first man who succumbed to the intoxicating potions by falling asleep became the mayor-elect. On the Tuesday, dressed in an old hat and old clothes, with face blackened, the mayor was accompanied round the parish by neighbours, who danced round him to fiddle and tambourine and anything that would jingle, and offered him various indignities. They wore extravagant garments, decorated with ribbons, and calling at the various houses they passed, received money or drink. These customs ceased about fifty or sixty years ago.

SCHOOLS AND CHARITIES.

It is very evident from the church registers that the office of "parish clerk and schoolmaster" has been a very ancient and important institution, and that the said official has magnified his office is apparent from the elaborate caligraphy and personal entries found here and there. Bishop Gastrell (1722), who obtained his information from the clergy and churchwardens of the different parishes, remarks, "In Altcar there is a school erected by "the inhabitants, endowed by Richard Whitehead, "and his son John with £30, and by Thomas "Tickle with £32."

Commissioners were appointed in 1828, to

enquire into the charities throughout England, and the following is the report given concerning Altcar charities :—

"There is an entry in a parish book, dated March 31st, 1741, to the following effect :—'There was left by Thomas Tickle of 'Altcar, some time since deceased, the sum of £30, the interest 'to go for the use of the schoolmaster for ever.' The inhabitants of the parish of Altcar, thinking there could be no better security than the said parish, and having occasion to discharge a debt due to the workhouse for money borrowed, the churchwardens and several of the principal inhabitants of the parish agreed, on the day bearing date as above, to pay unto the schoolmaster for ever the interest of the said £30 after the rate of 5 per cent.

"Nothing is now known of this specific bequest, but an annual payment from the rates has been made to the master of the parish school in Altcar from at least the year 1753, which may probably include the interest of the £30 above mentioned. From 1753 to 1782 the schoolmaster received £7 yearly. The payment was afterwards increased to £8, and in 1811 to £24, for which salary he teaches eight poor children free, and also acts as parish clerk. The same person has the profits of a close of about an acre and a half, given, during pleasure, by the Earl of Sefton, for the benefit of the schoolmaster."

WILSON'S CHARITY.

"William Wilson, by his will bearing date 27th December, 1665, gave £20 to be put forth upon use and the interest to the poor of Altcar and Lydiate for ever, equally to be divided among them at the discretion of his executors. A memorandum of this bequest is entered in an old parish book, and the moiety due to the poor of Altcar is noticed in the Parliamentary Returns of 1786. Nothing is now known of this bequest.

"The Incumbent of Altcar has, for upwards of fifty years, received annually from the parish rates the sum of £3 10s., as interest of £70. It is understood that this is not applicable to any charitable purpose, but is the produce of money given heretofore for the use of the Incumbent."

GOORE'S CHARITY.

"Ellen Goore, who died 7th May, 1789, left £40 to the poor of Altcar, the interest to be divided amongst the poor women who should attend the Sacrament of the Lord's Supper. This bequest appears to have been taken by the parish, as the sum of 40s. yearly is paid out of the poors' rate (? Church Rate) as

interest of Ellen Goore's legacy. The money is distributed among the poor women attending the quarterly communion, 10s. each time. There are generally five or six poor persons between whom it is divided."

The four quarterly instalments of 10s. of Ellen Goore's charity first appear in the churchwardens' account for 1794, and the payments were continued up to 1851, when only one quarter's interest was paid. After this the payment ceased. It is remarkable that in this same year appear the following items:—"Four gallons of wine, £2 16s.," and "To Richard Burgess for dinners and drink for "the year 1849, which had omitted to be entered "in the same year, £2 0s. 1d." The annual vestry meeting was held at the public-house, and (the non-resident clergyman being generally absent) liberal dinners and drinks were allowed to those who attended.

LIPTROT'S CHARITY.

The way in which this charity came into the possession of the parish shows the unselfishness of Samuel Liptrot, of Altcar. I copy the following memorandum from the churchwardens' account book:—

"Be it remembered that on the 23rd day of July, 1841, between the hours of seven and eight o'clock at night, Jane Liptrot, of Altcar, in the county of Lancaster, spinster, delivered the contents of her will, containing the following legacies, and was taken down by James Norris, of Altcar, schoolmaster, in the presence of Ruth Roby, but she died about two o'clock the following morning, being nearly an hour before the said James Norris had written the will, and made it ready for her and the witnesses to sign in the usual form in order to give validity to the will.

"Therefore Samuel Liptrot, of Altcar, aforesaid, being the only brother of the said Jane Liptrot, and sole Heir at Law to all her real and personal property, but as he had no wish or desire whatever to take advantage of the law in respect of the writing purporting to be her last Will and Testament, he therefore ordered, and it appeared to be his anxious request, that the

following legacies should be paid out of his said sister Jane Liptrot's personal Estate and Effects by Christopher Richmond, son of Christopher Richmond of Thornton, in the said County, to the respective parties hereinafter named, as if the said will of his said sister, Jane Liptrot, had been valid to all intents and purposes.

"*Legacies bequeathed by the said Jane Liptrot.*

"1. To the Incumbent and Churchwardens of the Parish Church at Altcar, and to all the successors thereof in perpetuity the sum of Fifty Pounds upon Trust to place the same either out at Interest upon good security, or in the purchase of some premises, or in any way they may devise, so that the said sum of Fifty Pounds may produce a yearly interest, Rent, or Profit, and to pay and apply the said yearly interest, Rent, or Profit yearly, and every year, for the benefit of the Poor of the said Parish for ever, in such manner and at such times as they shall in their discretion think proper.

"2. To the churchwardens and overseers for the time being of the Parish of Altcar the sum of Nineteen Pounds and Nineteen Shillings upon Trust to be by them placed out at Interest upon good security, and the interest thereof to be by them or their successors paid and applied for the benefit of the Schoolmaster thereof of the Day School recently erected, yearly, and every year, and to his successor and successors for ever.

"The two preceding legacies were paid to William Balshaw of Hill House in Altcar by Christopher Richmond Junr on the eleventh day of March, one thousand eight hundred and forty-two."

At present (1895) £70, the result of this charity, is deposited in the Liverpool Savings Bank, and the yearly interest amounts to £1 15s. Of this sum twelve shillings is annually paid to the schoolmaster, and the rest is placed in the clothing club fund for the poor, which is distributed each Christmas.

PETER DARWIN'S CHARITY.

The following is a copy of the bequest which appears in the will of Peter Darwin, farmer, who died at his residence, Gore House, Altcar, on the 14th of June, 1888:—

"Four Hundred Pounds to the Minister and Churchwardens for the time being of Altcar Church, to be paid out of my ready

money, and by them invested in any Government security or in Liverpool Dock or Corporation Bonds or Annuities, and the interest to be laid out in Bread, Coals, and Clothing, and distributed twice a year among the deserving poor of the Township of Altcar, and to be called 'Peter Darwin's Charity.'"

The above and the following are inscribed in the account book of Peter Darwin's Charity.

"The amount actually handed over to the Trustees by the Executors, after the payment of Duty, &c., was Three hundred and fifty-nine pounds, ten shillings, which sum was invested by the said Trustees in the Funds of the Mersey Docks and Harbour Board at Liverpool (Dock Annuities) on the 25th day of January, in the year of our Lord, One thousand Eight Hundred and Eighty-nine, the Annuity arising therefrom being Thirteen Pounds and Eightpence, which is payable half-yearly, on the first day of April and the first day of October."

"Signed WM. WARBURTON, Vicar of Altcar.
JAMES DICKINSON, THOMAS BURGESS, } Churchwardens.

"25th March, 1889."

The oldest school remembered by the present inhabitants was a "clam, stave, and daub" building, which was opposite to the entrance of the east road leading to the church. The schoolmaster, who was also parish clerk, was James Norris. The building was taken down, and a new school erected by Lord Sefton in 1840, and this again was supplanted by the present commodious schoolroom and master's house in 1865. These last were built for the educational benefit of the parish by Lord Sefton.

ALTCAR FORESTS.

In very early times, most of the land of Altcar was moss or marsh land, much of which in winter was flooded. The best land is a ridge running longitudinally through the centre, and is rather heavy clay. To the north of this strip is the moss land, and to the south the carr lands. (I am leaving out of consideration Little Altcar, which is sandy,

like Formby.) The moss lands and carr lands, being of little value, were neglected, and the carr lands probably became studded with nature-sown ash, alder, birch, and oak trees. Some of the natural forests of Lancashire were nine or ten miles long at the time of the Domesday Survey. In these woods, wolves, wild boar, and wild cattle abounded.

Forests existed in Altcar, and were more or less cleared before the Roman invasion. We are told that it was from the Roman station of Mancunium (Manchester) that the swampy forests of Lancashire and Cheshire were controlled.

There are many trees and roots buried in the moss lands and carr lands of Altcar. Every now and then a plough comes into contact with one of these long-buried trees—not to the benefit of the plough. I have examined some roots taken from the moss, and a large quantity of roots and trees recently dug out of the carr lands near Lydiate Station by Mr. C. H. Milbourn on the Gore House Farm. They are chiefly oak trees. The trunk of one of them must have been 2ft. 6ins. in diameter, and oaks of considerable size must have been plentiful. There are also some trees of softer wood, which seem to be black poplar. Many of the trees have been cut down; but, in some cases, it would appear that the trees had been torn up by the roots by some storm in the higher grounds, and been floated down the flooded waters of the Alt, to be covered in the course of centuries with alluvial deposit. In cutting the drainage sluices, the horns and bones of wild animals have been found buried with the trees. Much of the timber is sound and undecayed, while some is so soft that it can be cut with a spade. Whatever may have been the case with the carr lands, no oak trees can have grown on the moss lands, and the trees there found

buried must have been introduced from extraneous sources.

[41] The very severe forest laws which proved such a heavy burden, and subsequently filled Sherwood Forest with outlaws, were originated by Canute. By Canute's "Charter of Forest," in 1016, if any man offered violence to one of the "chief men of the forest," "if a freeman, he was to lose his freedom, "and all that he had; and if a villein his right hand "was to be cut off for the first offence, for the second "he suffered death, whether a freeman or a slave. "Offences in the forest were punished according to "the manner and quality of the offender: any "person either casually or wilfully chasing or "hunting a beast of the forest, so that by swiftness "of the course the beast pant for breath, was to "forfeit 10s. to the king; if not a freeman, 20s.; if a "bondman, to lose his skin. Greyhounds were to "have their knees cut, or be kept ten miles from "the bounds of a royal forest. If a royal beast "was bitten by a mad dog, the owner of the dog "was to answer as for the greatest offence of the "forest, namely, with his life."

After the Norman invasion, the Norman and early Plantagenet kings and their families were fond of hunting, and claimed the right to extend the forests, and in Lancashire this pretended right was much abused. So strict were these laws, that farmers were not allowed to drive swine, or to gather honey in the forests on their own land. The killing of a deer was sometimes punished by mutilation or death, and we find the nobility, and even the clergy, severely punished for the breach of the forest laws. We read how—

[42] "Wm Blundell of Ince was presented, for that he, and others, concealed themselves in Maghull wood; and afterwards, with their dogs, took a doe in the water of the Alt, near Ingwath."

[41] Baines' *Lancashire*, vol. i., p. 247.

[42] Baines' and Fairbairn's *Lancashire and Cheshire*, vol. i., p. 574.

In the early days of these forests the timbers were carefully preserved, and even the numbers of squirrels prevented from becoming so numerous as to consume the acorns and hinder the multiplication of oaks. The "Charter of Forests," however, granted during the minority of Henry III. (1228), checked the creation of new forests and the extension of old ones. It declared all forests illegal which had been impaled subsequent to 1154. Among the forests declared to have been illegally planted, or impaled, were Croxteth, Altcar, Hale, and Simonswood. Notwithstanding this declaration, Croxteth and Simonswood forests remained unmolested, and were sold to the Molyneux family in the reign of Henry VIII. Altcar it was decided to disafforest, and these are the words of the decree:—

43 "We further say that Altekar was put within pales after the coronation of King Henry, your grandfather, and belongs—a certain part to the vill of Ines (Ince) and to Ramsmelis (Raven meols) and to Formby, and to Holand and Lydgate, and ought to be disafforested."

We see here how the forest of "Altekar" extended to the surrounding townships and overshadowed them by its name.

The Crown, and the earls and dukes of Lancaster after this continued to struggle for the existence, and extension, and acknowledgment of the royal forests, but Altcar forest had not only been doomed, but fell; for in 1337, in the reign of Edward III, the following townships, among others, are mentioned as being in the king's forest, and in the list Altcar is omitted: Parva Crosseby, Magna Crosseby, Thornton, Ins, Sefton, Aghton, Maghul, Mellinge, Lydiate, Downholland, and Formby. Altcar's forest proper seems to have been destroyed; but the outskirts of the large Altcar forest in

43 Baines' and Fairbairn's *Lancashire and Cheshire*, vol. i., p. 577.

Lydiate, Downholland, and Formby remained undisturbed. It is possible that some of the trunks of trees that are now occasionally disembedded are trees that were cut down in the reign of Henry III, upwards of 600 years ago.

Mr. C. Potter, who has examined them, thinks that many of the trees belong to a distant age, and as nearly all the buried oak trees lie with their roots to the west, and their trunks pointing eastward, it is not impossible that, many ages ago, some cataclysm from the west has carried them to the places where they now lie.

In connection with the foregoing paper, the Editor adds the following

CHRONOLOGICAL AND OTHER NOTES.

1086. Domesday Survey, wherein it appears that Uctred held Acrer, where was half a carucate of land. It was waste. Soon after this, the land between the Ribble and the Mersey was granted by William the Conqueror to Roger of Poictou, Earl of Lancaster, who rebelled towards the close of William's reign, and went into exile. William Rufus restored to him his lands and honours; but in

1102 he rebelled again, was banished, and his estates forfeited to the Crown.

1229. Lands between Ribble and Mersey, previously granted to his forefathers, were confirmed by Henry III to Ranulph, sixth Earl of Chester.

1232. Death of Ranulph, without issue, when his lands between Ribble and Mersey passed to one of his sisters and co-heirs, Agnes, wife of William de Ferrers, sixth Earl of Derby.

About 1232. Grant, by two separate deeds without date, preserved at Croxteth, by William de Ferrers, Earl of Derby, of the manor or lordship of Alker to the abbot and monks of Miravalle.

1238. Award of the abbots of Roche, Kirkstall, and Salley in a dispute between the abbots and monks of Stanlaw and Miravalle, respecting pasturage on lands adjacent to the River Alt. Original is at Croxteth. (See *Coucher Book of Whalley*, p. 512.)

Before 1243. Grant by John Lea (who died in 1243), owner of Ravensmeols, to the abbot and monks of Miravalle of a right of way from their land, over his, to the king's highway between Ravensmeols and Alt Bridge. The original is at Croxteth.

1246. Death of William, Earl of Derby.

About 1246. Confirmation by Countess Agnes, by deed without date, preserved at Croxteth, of her husband's grant of Alker to the abbot and monks of Miravalle. She is said to have died within a few months of her husband.

1274. Agreement between the abbots and monks of Stanlaw and Miravalle as to imbanking the River Alt, so as to prevent inundations. (See *Coucher Book of Whalley*, p. 513.)

1293. Action brought by King Edward I against the abbot and monks of Miravalle, to recover possession of a messuage and one carucate of land in Altekar. To this we may suppose the abbot made a good defence, as there is no further record of the proceedings, and the community remained in possession until the dissolution of monasteries in King Henry VIII's time.

1310. Grant by Robert de Halsall (original preserved at Croxteth) to the abbot and monks of Miravalle of a right of way over the grantor's

land from Holbeckgate, in Alker, to a road in the village of Lydiate, in consideration of perpetual prayers on the part of the abbot and monks for the souls of him and his ancestors.

1365. Suit in the Consistory Court of Lichfield and Coventry, between the abbot and monks of Miravalle and the rector of Halsall, as to boundaries of Alker and Halsall, of which the contemporary copy record is at Croxteth.

1440. Grant, of which the original is at Croxteth, by Sir Richard Molyneux, to the abbot and monks of Miravalle, of the advowson of Sefton Church and four acres of land, in exchange for the reversion of the manor or lordship of Alker. It was at the same time agreed that the abbot should send a monk to reside at Sefton, and that Sir Richard should find him meat and drink and a chamber to live in.

1530. Suit brought in the Duchy Court by the abbot of Miravalle against Thomas Halsall, lord of the manor of Downholland, concerning the boundaries of, and rights of turbary in, Alker and Downholland. Contemporary copy record of proceedings is at Croxteth.

1539. By Act of Parliament (31 Henry VIII, c. 13), all monasteries in England were dissolved and granted to the king, when Alker, as part of the possessions of the abbot and monks of Miravalle, came into the possession of the Crown.

1558, May 4. Letters patent of King Philip and Queen Mary, granting, for valuable considerations, to Sir Richard Molyneux, Knight, the manor or lordship of Alker, late part of the possessions of the dissolved Abbey of Miravalle. The original is among the Molyneux muniments at Croxteth.

DOUGLAS CHAPEL, PARBOLD.

SOME HISTORICAL NOTES ON THE CHAPEL OF OUR BLESSED LADY, PARBOLD, LANCASHIRE.

By William Frederick Price.

Read 5th December, 1895.

THIS ancient and interesting ecclesiastical edifice, better known as "Douglas Chapel," was demolished in 1878. It was situated at the foot of Parbold Hill, in the township of Parbold, and lay hidden in a picturesque and sequestered valley.

Parbold Hill, with its extensive stone quarries, is a familiar object to travellers on the Lancashire and Yorkshire Railway between Southport and Wigan. It is the most prominent feature of a range consisting of Parbold, Hunters, and Harrock Hills; and on the opposite side of the valley is another range, comprising Ashurst, Upholland, and Billinge. Parbold and Ashurst Hills stand like sentinels at the neck of a beautiful and well-timbered valley, which is watered by the River Douglas,[1] a sluggish stream, with high banks, veiled with alder, willows, and poplar. This river

[1] A Celtic river-name. The word "dhu," black, appears in five rivers in Wales, three in Scotland, and one in Dorset, which are called Dulas. There are also two in Scotland and one in Lancashire called the Douglas; and we have the Dculas in Radnor, the Dowles in Shropshire, and the Diggles in Lancashire.—Rev. I. Taylor, *Words and Places*, p. 143.

takes its source among the hills of Rivington, flows through the town of Wigan,[2] past Gathurst, Appley Bridge, Parbold, Rufford, and Tarleton, and joins the Ribble estuary at Hesketh Bank.

> "Swart Dulas coming in from Wigan, with her aids
> Short Tawd and Dartow small two little country maids,
> In these low watery lands and moory mosses bred."[3]

The now fertile plain through which the Douglas meanders from Parbold to its estuary, appears to have been, even to a late date, a vast swamp, intersected with forests, where the Celt and his Saxon successors hunted for big game, plied their canoes among the broad lagoons, and built their pile dwellings on the margin of the Meer. The remains of forests at Hoscar and Bescar, the discovery of ancient canoes in Merton—also called "Marton" and "Martin"—Meer, and the local nomenclature, all supply us with these facts. We can now hardly realize that in this little-known corner of Lancashire there existed until late in the seventeenth century a lake twenty miles in circuit called Merton Meer, within which were three small islands, and this "Meer emptieth itself one way "into the River Douglas and by another Rivulet "falleth into the sea at North Meols."[4]

The following extract from *Lancashire Church Surveys* in 1650[5] is useful in giving an idea of the state of the country at that time:—

> "And also for that there is a great river called Astlan over which the inhabitants of the said towns of Tarleton, Holmes, Sollom, Hesketh and Becconsall cannot pass unto Croston Church without a boat, neither can they pass with a boat in some

2 Leland, the antiquary, 1536-1542, writing of Wigan, says:—"Dugles "Ryver cumming by Wigan market goith into the se by hitself toward "Latham."

3 Drayton's *Poiyolbion*.

4 Blome's *Britannia*.

5 *Record Society of Lancashire and Cheshire*, vol. i, p. 110.

seasons of the year by reason of the great inundation of the said waters there, and also by reason of the great river of Duglas, the fenny pool, and the river of Yarrow overflowing the way for all the most part of the winter time."

It is hardly necessary to repeat here the well-known tradition which associates the river Douglas with some of King Arthur's most sanguinary engagements; but there is also a tradition that Douglas Chapel was originally built to commemorate a victory or victories, of the Saxons over the Danes.

The river would afford easy and natural ingress into this valley for the bold and adventurous Danes, and having once entered it, the configuration of the surrounding country would give the Saxons an admirable strategic position to attack the invaders and cut off their retreat seawards.

It seems to me most probable that at the period of the Danish incursions the Douglas was navigable from its estuary to a point beyond Douglas Chapel, and that it bore upon its dark waters many a roving Viking.

As the place names in the Douglas valley indicate an extensive Saxon colonization, the traditional Saxon origin of Douglas Chapel has its probabilities; and whatever claims the Douglas valley may have to be the scene of King Arthur's battles, local tradition is quite clear and distinct as to the fact that the Danes and Saxons met in conflict on the banks of this river.[6]

Having taken a cursory glance at the character of the surrounding country, it will be necessary to refer briefly to the Lathoms[7] of Lathom and Par-

[6] About the middle of the last century a large number of human bones and an amazing quantity of horse shoes of small size were found near the banks of the Douglas, between Douglas Chapel and Wigan, indicating sanguinary military operations.—*Vide* Baines' *Hist. Lancashire*, vol. ii, p. 604.

[7] Sometimes spelt "Lathum" and "Latham."

bold, whose history seems to be interwoven with that of Douglas Chapel.

Sir Thomas de Lathom gave the manor of Parbold to his son Edward, in the 39th of Edward III.[8] This Edward Lathom is styled "of Parbold,"[9] and in the 18th Henry VIII we find William Lathom asserts that he and his ancestors have been "without tyme of mynde founders and patrons of the "said chapel."

In the 9th of Queen Elizabeth the manor of Parbold was held by Richard Lathom, and continued in his family until the beginning of the eighteenth century.

It would seem that the Parbold branch of the Lathom family not only held the manor but were resident *in* Parbold. This I think evident by the following extract from the will of Edward Legh[10] of Hallam, co. Chester, dated 1606[11]:—

"Item. I bequeath vnto my Nephew Lathom of Parbold my Rapier and dagger desiringe him and his bedfellowe to honor God wth prayers and thanksgeuinge daylie *in theire house at Parbold*, and in so doinge God will bless them and theirs both in theire house and in the fields."

Frequent entries occur in the Douglas Chapel registers of Lathoms of Parbold, from 1700 to 1800, and there appears to have been a marriage between one William Lathom and Dorothy Leigh, about 1757. James Leigh, brother of Dorothy Leigh, was owner of Bannister House, Parbold, and received rent for a pew in Douglas Chapel.[12]

I have not so far been able to identify the Parbold residence of the Lathom family. The present

8 "The family of Lathom was of great note in the county at an early period after the Conquest."—Gregson's *Fragments*, p. 241.

9 Gastrell's *Notitia*, pt. iii, p. 373.

10 Brother of Sir Peter Legh of Lyme.

11 *Record Society—Lanc. and Cheshire Wills*—vol. xxx, p. 114.

12 Private family papers of Rev. W. Price, in possession of the author.

Parbold Hall was not built till the beginning of the eighteenth century, when the Parbold estates passed to the Crisp family, from whom they were purchased about 1791 by William Dicconson of Wrightington.

In 1601, Richard Lathom, Esq., of Parbold, was patron of the living of Eccleston, and the last of the Lathoms who had the presentation of Eccleston was William Lathom, after whose death, about 1730, the advowson became vested in Thomas Crisp, Esq., Sheriff of Lancashire in 1716.[13]

The Parbold branch of the Lathom family married into many of the county families, viz., Norris, Standish of Standish, Molineux of Melling, Scofield of Scofield, &c.,[14] and they also appear to have been connected with the Leghs of Lyme.

In the year 1246, a deed, appointing John Mansell parson of Wigan, was attested by Robert de Lathom,[15] and a deed, dated 1239, in the Scarisbrick collection, is also witnessed by Robert, Lord of Lathom.

DESCRIPTION OF THE SITE AND FABRIC OF DOUGLAS CHAPEL.

My personal recollections of Douglas Chapel extend from the year 1860 to 1874, during the incumbency of my father, the late Rev. W. Price, during which period I was a chorister in the chapel.

As far as I am aware, no plans, drawings, or photographs of the building exist, except those which serve to illustrate this paper; and as the number of persons who could give a clear and descriptive account of the chapel is yearly getting smaller, I must make this my apology for here entering into details which might otherwise seem unnecessary.

13 Gastrell's *Notitia*, pp. 371, 372.

14 Flowers' *Visitation 1567*.

15 Vide *Hist. of the Church and Manor of Wigan*, by Canon Bridgeman.

The building lay east and west, on a slight elevation, about 150 yards north of the river Douglas, where its foundations still remain. It had externally a mean and somewhat barn-like appearance, being blocked in on the north side by an inn known as the "Chapel House," which, judging from its title, may possibly occupy the site of the residence of the chantry priest. The outbuildings of this inn abutted close against the chapel walls on the north, and the floor of the chapel was considerably below the level of the ground on this side.

The stone of which the chapel was built is of a hard and weather-enduring nature, such as is now hewn from Parbold quarries. It is composed principally of white quartz, but contains felspar and mica, so that it somewhat resembles granite, and is known locally as the "rough rock," or millstone grit."[16]

The building was rectangular, and was extensively buttressed, there being two large buttresses at the east end (visible in the photograph), two on the north side, and two on the south side.

As the Douglas frequently overflows its banks in the winter months to such an extent as to render it almost impossible to approach the chapel from the south or river side, I surmise this may to some extent account for the buttressing above mentioned; for when the Douglas was navigable up to Wigan[17] there would be a still greater volume of water than now, and the building may have been undermined by floods.

There was apparently no graveyard or burial ground attached to the chapel, but unbaptised infants were occasionally interred in the small plot

[16] *The Geology of the Country around Wigan*, Edward Hull, B.A., F.G.S., p. 8.

[17] An Act of Parliament was obtained in 1720 to make the Douglas navigable to Wigan.

of ground at the entrance in the north-west corner. Here the base of a stone cross is still in its place. It has the appearance of great age and is much weather-worn, and has been cut or broken to get out the shaft. The cross itself was in existence within the last eighty years.[18]

In the year 1859, when laying down an apparatus for warming the chapel, a human skeleton was dug up from under the flag flooring in the south-west corner of the building; the bones were very much decayed, and I believe they were re-interred. Later on I shall shew proof of burials *within* the chapel. They were, however, unaccountably few in number. A careful exploration of the ground around the chapel (which was used as an orchard and garden) might possibly reveal some traces of ancient burials outside the walls.

There was evidence in the masonry of the east end that the chapel had at some time been under a double roof. At the west end was a small wooden campanile bell turret, which contained one bell; an ugly and modern addition had been built at this end of the fabric to serve the purpose of a vestry, as well as to provide access by means of steps to the singers' gallery and the organ. The chapel was roofed with stone flags.

It is probable that considerable alterations were made in the interior early in the seventeenth century, evidences of which occur in the date on the pulpit, the stained glass, and many of the oak pews and benches.

The photograph of the interior gives a good general idea of the chapel, with the timbered roof supported by six solid oak pillars which rested upon octagonal bases of stone. These oak pillars were very roughly hewn (not sawn) out of the tree, and

[18] Private papers of Rev. W. Price

had a thick coating of paint and varnish over them.

Owing to the weather-resisting nature of the stone, the tracery and mullions of the windows were well preserved. Of the two large east windows it will be observed that the one on the south side of the chapel was lower than the one on the north side, corroborative of the theory that the building was at one time under two roofs and that it had been enlarged and altered.

I have a careful sketch, made in 1866, of a small window at the east end of the south wall, which contained pieces of glass—damaged probably in re-glazing—with the following inscription:

> "Johannes Bridgeman, Episcopus
> Cestriensis, et Rector de Wigan, omnes
> fenestras[19] in hac Capella pictias[19] fecit
> Anno Domini 1621."

The mullions of this small window had also been damaged considerably. To this inscription, and its bearing on the history of the chapel, I shall have occasion again to refer.

Next to this, in the centre of the south wall, came an ugly modern window, evidently put in to obtain more light, probably when the galleries were erected; and in the south-west corner was another old window, similar in tracery to the one containing the inscription.

The two old windows on the north side were identical with those above-mentioned in the south wall.

Against the north wall was a carved oak pulpit, which rested on an octagonal stone pillar, and in

[19] These two words were much obliterated and are doubtful. Below this inscription was another space of glass of about the same dimensions, which probably had contained coats of arms, and had apparently been broken away and replaced by modern glass. At each end of this lower panel there was a coloured border of old glass.

front of this was an oak panelled reading desk. The pulpit, dated 1648, was removed, along with the desk and old font, to the new church on Parbold Hill.

Two galleries, one on the south side, and the other at the west end, the latter containing the organ (and originally the choir seats), were, of course, modern and ugly additions, erected about 1810–15, for the accommodation of a boarding school at Parbold Hall.[20] The chapel had seat room for 440, 32 of the seats being free. The only entrance to the building was an arched doorway in the north-west corner; the door itself was of massive construction, made of double oak planks, riveted together with iron studs. The walls were thickly coated with whitewash, and the flooring of the aisles was flagged.

There were a few old oak benches and pews in the chapel, having initials, and dates of the first half of the seventeenth century, notably one with the name "Nicholas Rigbye" and a date carved upon it. This was in the south-east corner, and was always occupied by the family residing at Harrock Hall.[21] The Parbold Hall pew adjoined this one. The chapel was absolutely devoid of any coats of arms, tablets, brasses, or monuments relating to the founders or any local families, and the inference is that at the time of the Reformation anything of this sort which may have existed was destroyed and ruthlessly swept away.

The edifice, as it stood at the time of its demolition, consisted of a plain rectangular nave without

[20] These galleries were built during the incumbency of the Rev. John Johnson.—*Private papers of Rev. John Price.*

[21] Harrock Hall was in the possession of the Rigbye family anterior to the fifteenth century. The family continued in the male line until the death of Thomas Rigbye, Esq., who in 1775 devised Harrock Hall and other estates to his sister Eleanor Rigbye for her life, with remainder to his nephew, the Rev. John Baldwin, M.A., Rector of North Meols, who, in compliance with his uncle's will, assumed the surname and arms of Rigbye.—Gastrell's *Notitia.*

any chancel. It served to provide accommodation for the inhabitants of the village of Newburgh,[22] the hamlet of Parbold, and other more distant outlying districts. The inhabitants of Newburgh used to attend Douglas Chapel, and rented a few pews of the minister, until a church was built at Newburgh in 1852.[23] Like most other old churches in Lancashire, Douglas Chapel is said to have received ill-usage at the hands of the Parliamentarian forces, who are said to have used it for stabling their horses during the siege of Lathom;[24] and since it lay on their route from Wigan, *viâ* Standish,[25] to Lathom, and within easy distance of the latter place, the story may possibly be true.

In a map, published by John Speed in 1610,[26] Douglas Chapel is marked as "Dowgles."

The old chapel bell, recast in 1741 at Wigan, is now on the new schools on Parbold Hill, and the stones from the walls and windows of the old chapel were also utilised in building the schools. The old pews and timber were sold by auction.

After having stood the storms of centuries, and survived some of the most revolutionary periods of English history, this ancient fabric succumbed at last to nineteenth century "progress," so that of it there is scarcely one stone left upon another.

ECCLESIASTICAL HISTORY, REGISTERS, ETC.

Concerning the early history of Douglas Chapel, much diligent search has produced but meagre results. Even so keen an historian as the late Canon Raines (whose report on the chantry I quote

22 Noted for its fair and cakes.

23 Private papers of Rev. John Price.

24 Siege of Lathom, 27th February, 1643.

25 The Parliamentarian forces proceeded from Wigan, *viâ* Standish, to the siege of Lathom.—Gregson's *Fragments*, p. 243.

26 Binns' Collection of Maps of Lancashire, in Liverpool Free Library.

in full on another page) seems to have been unable to elucidate much of its history. A search at Chester has proved unfruitful as to early history, and I can now only hope that at some future time documents may turn up from unexpected sources, throwing more light on the subject, such as one recently discovered among the Scarisbrick papers, which contains the earliest reference to Douglas I have so far found. It is from the will of Thomas de Latham, dated 1369.[27]

"It'm ad pont̄ de Doggles et Cald ij mr̄c"
"It'm Cuidã Capello ydoneo p celebracõne diã p V annos XX^li."

This appears to recite a gift for the maintenance of the bridge of Douglas and to the chaplain or chapel for celebration of mass.

The chantry in Douglas Chapel is said by Canon Raines—quoting the report of the Chantry Commissioners appointed in 1545–6—to have been founded by Henry Parbold. This, I suppose, should be Henry Lathom, of Parbold; for Canon Raines himself admits, in a footnote, that he has not been able to discover a family bearing the name of Parbold.[28] Among the Scarisbrick deeds, which have been so ably indexed and transcribed by the Rev. Edward Powell, of Lydiate, there is an undated grant (which from internal evidence may be fixed about 1180) by Adam de Waleton to Cockersand Abbey, one of the witnesses to which is "Henry of Parbold." If, then, Henry de Lathom was the founder of this chantry, it seems to me highly probable that he is one and the same person with Henry, the father of Robert de Lathom, who was the founder of Burscough Priory *(ante* 1199);[29] and to strengthen this suggestion, I shall be able

27 *Record Society of Lanc. and Chesh.*, vol. xxx, p. 202.
28 *Lancashire Chantries*, p. 158.
29 See Lathom pedigree—Gregson's *Fragments*, p. 242.

to shew a continuous connection between the Lathom family and Douglas, commencing in the twelfth century and continuing to the eighteenth.

In 1526 we find Hugh Rigby, chaplain, having cause of complaint against his patron, William Lathom. This forms one of the most interesting episodes in the history of the chapel, and, I think, clears up any doubt as to the foundation of the chantry by the Lathom family. It also gives us the dedication, which had been lost, or probably suppressed after the Reformation.

Hugh Rigby, Chaplain, versus William Latham, and Sir Henry Stondanought and others, re Parbole, alias Douglas Chapel.

To the Right Honorable Syr Thomas Moore, Knyght, Chanceller of the Duchie of Lancastre.

"Humble Sheweth" Hugh Rygby, of Parbalde, in the county of Lancaster, chaplain and incumbent of the Chapel of Our Blessed Lady in Parbald (Parbold in the parish of Eccleston) alias Dogles, that where one William Latham, of Parbald, Esq., being patron and founder of the said chapel which is endowed with certain messuages, lands, and tenements lying in the town of Parbald, and that the said William and his ancestors have been "without tyme of mynde" founders and patrons of the said chapel as a chapel donative, and that it "hath been used by all the said time that the ancestors of the said William have used to gyve the said Chapell at such time as yt was voyde to a Chapeleyn able duryng the lyff of the seid Chapeleyn," which said chaplains and incumbents have enjoyed the same for the term of their lives without interruption: Now so it is, that at the time of the last avoidance of the said chapel, the same William Latham, by his deed sufficient in the law under his seal, granted the chapel, with the lands, &c., thereto belonging to your orator: to hold for his life, by reason whereof he entered into the same, and was thereof seised for about 3 years, until the 1st day of June 18 Henry VIII (1526), when Sir Henry Stondanought, clerk, Thomas Latham, husbandman, and John Latham, husbandman, with other riotous persons at the command of the said William Latham Esq., with force and arms entered upon the possession of your orator and distrained his tenants and compelled them by "coarcyon of distresse" to pay the said William the rents belonging to plaintiff and so the said persons "deyly inquiete and troble" your said orator.

And forasmuch as the said William is a great man in those parts and your orator a poor man, your orator is not able to pursue his remedy at the common law, and therefore prays for Letters of Privy Seal.

The answer of Harry Standanought, Chaplen, to the byll of Compleynt of Hugh Rygby, Chaplen.

For the declaration of the truth in the premises, the said Henry Standanought says that the said William Latham granted the said free chapel and all the messuages thereto belonging to the said now complainant for his life, upon condition that he should celebrate and say divine service in the said chapel to the said William and his heirs whenever he should be required to do so.

About the 20th day of June 13 Henry VIII (1521), and at divers other times and seasons, the said William Latham, by his letters and otherwise, desired plaintiff, "at that time abydyng and dwellyng owt of the seyd Cowntie of Lancastre," to celebrate divine service before him, but he did not come at all, by force whereof the said William, by his deed, gave the said chapel, with all the appūrts. to defendant, for terme of his life.

Without that that he is guilty of any force, &c.

The replication of Hugh Rygby, Chaplain.

The said Hugh says that in his letters or donation to the said free chapel, express mention is made that for "seknes in his Body or other lawfull impediment," he may be absent from the said chapel, and that he having an "occasion of Besynes" in servying of a cure in Somersetshire, had license from the said Latham to do his said business, and before his departure the said William Latham agreed, by a writing under his hand, that in the absence of the said Hugh, Sir Henry Stondanought should serve the said chapel until the "recommyng" of plaintiff. This the said Sir Henry agreed to, he taking a certain stipend for so doing, but during plaintiff's absence he (Sir Henry) "subtelly and disceitfully obteyned" for himself from the said William Latham, "beyng an old gent and blind," new letters of donation to the said chapel.

Afterwards plaintiff returned home and continued serving the said cure there "by a good season," untill Sir Henry disturbed him and "put hym ffrom the Auter there as he was doyng dyvyn servyce there."

Without that that the said Hugh was absent otherwise than by the license of the said William, &c., &c.

"F.T. Hill Aº rr H. viij xviijº.

H'upon a prive seale to Sir Henry Standanought, prist, Thomas Latham, and John Latham, to apper xv Pasche prox.[30]

[30] *Lancashire Pleadings*, vol. iv (Calendar 2), R. 10, 18 Hen. VIII, 1526-27.

REPORTS OF ROYAL COMMISSIONERS OF HENRY VIII, EDWARD VI, AND QUEEN MARY.[31]

CHANTRY PRIEST.—Henry Standanought piste Incumbent thẽr of the foundacõn of Henrie P'balde to celebrate thẽr for the sowles of hime and his antecessors.

DOUGLAS CHANTRIE.—The sãm chapell is w^th^in the p'oche of Eccleston and distant from the p'och church iiij myles, the said Incumbent doth use to celebrate thẽr accordinglie.

PLATE AND VESTMENT.—First one Chales pois by est . . . . . viij onz.

I^t'^ one vestment.

ENDOWMENT, TENANTS AND RENTAL.—Richard Fisher holdyth on teñte wth thapptnnce beinge in P'balde in the Countie of Lancastre by yere xxix^s^ viij^d^.

Thomas Habest holdyth one teñte thẽr xvj^s^.

Thomas Lathom holdyth one teñte thẽr xij^s^.

And the sãm Incumbent recyvyth on annuall rent going furth of the landes thẽr called Ashetons howe[32] by yere x^s^ in all dewe at the ffeastes of . . . . . lxvij^s^ viij^d^.

James Lassell holdyth one acre of lande beinge in the ffeildes of Dalton in the said countie renting yerlie e.t. equallie . . . ij^s^.

Sm totall of rentall . . . . . lxix^s^ viij^d^.

In a settlement of the estates of Thomas Lathom, of Parbold, dated 1st November, 1585, manors and lands in Parbold, Atherton, Wrightington, &c., are enumerated; and also lands called "the Chappell "Flatt, the two acre" and various other plots of land, lying and being in Parbold, "late in the "occupation of Henry Stanynought, Clerke de-"ceased" and amounting to three score acres valued at 5s. per acre. These were obviously a portion of the chantry lands.—*Lancashire MSS.*, vol. xxxviii, p. 467.

In 1616 John Bridgeman became Rector of Wigan, and we are told that when he was appointed to the See of Chester in 1619 the churches in his diocese had fallen into a sad state of neglect and

[31] Canon Raines' *Lanc. Chantries*—Chetham Society, vol. i, pp. 158, 159.

[32] At Dalton, near Ashurst Hall.

decay, and that he immediately set about restoring them.

He benefited Douglas Chapel by giving glass for the windows in 1621, and I have a drawing[33] of the inscription on glass which states this fact.

The glass taken out of the windows when the church was pulled down was, I understand, packed in a box and now lies in the vicarage coach-house, but whether this interesting piece of Bishop Bridgeman's glass was preserved or not I am unable to say. Bishop Bridgeman was a lifelong friend of Archbishop Laud, and was chaplain to the king. Through royal influence, the Bridgeman family obtained valuable appointments in Church and State. Bishop Bridgeman's third son, Henry, became Dean of Chester in 1660, and was elected to the See of Sodor and Man in 1671. He was a favourite of James seventh Earl of Derby, and attended him at his execution, at Bolton, October 15th, 1651.

In January, 1636, Bishop Bridgeman was able to report to his archbishop that he had brought most of the churches in his diocese "to uniformity and decency."[34]

1648 being the date of the pulpit, probably some further re-arrangement and restoration of the chapel took place at this time.

The connection of Douglas with Eccleston after the Reformation is chiefly set forth in the Lancashire Church Survey, 1650.[35]

"And we do also present that in the said town of Parbold there is a Chappell, called Duglas Chappell, situated at the furthest point of the said township and parish of Eccleston, and a donative of twenty pounds in the hands of Andrew Whittle of Wrightington. And that the interest of the said

33 This inscription is given on p. 214, *ante.*

34 *History of the Church and Manor of Wigan*, vol. ii, p 395.

35 *Record Society of Lanc. and Chesh.*, vol. i, page 116.

donative is to be paid yearly towards the maintenance of a preaching minister there; and another donative of £5, given by John Toogood, late of Wrightington deceased, and likewise that the yearly interest thereof is to go to the minister of the said Chappell; and we present that Mr. Wm. Brownsword is minister at the said Chapel, and supplies the Cure, and is a godlie painful minister (but did not observe the 13th day of this instant month appointed by Act of Palmt to be kept as a day of humiliation, and had notice of it by the Constable.) And that the said Mr Brownsword hath for his salary and maintenance the yearly interest of the said donatives and £55 per annum payed unto him by the said Mr Gee,[36] parson of Eccleston, out of the profits of the tythes within the Parish of Eccleston; And we do also present that it is fit and necessary that the town of Parbold and the South and Southwest side of Wrightington abutting towards Parbold and lying nearer unto Duglas Chappell than any other Church or Chappell, bee appropriated and united thereunto, and the same to remain a Chappell; And that the tithes and tenths of Parbold and part of Wrightington aforesaid, or sufficient maintenance for a godly preaching minister there, may be also appropriated and united to the said Chapel."

On the 24th August, 1662, the Rev. Jonathan Scholfield, minister of Douglas Chapel, was ejected from his benefice, owing to his refusal to assent to the Act of Uniformity, by which Act the use of the Book of Common Prayer was enforced in all public worship, and an unfeigned consent and assent was demanded from every minister of the Church to all which was contained in it. At this time nearly two thousand rectors and vicars were driven from their parishes as nonconformists.[37]

The following account of some proceedings before the Consistory Court at Chester,[38] in 1667, with reference to pews in Douglas Chapel, is interesting:—

"To all Xtian People to whom these presents shall come Greeting, Wee whose names are subscribed some of us Inhabitants

36 Rector of Eccleston in 1650. He was a Presbyterian, and wrote several theological works. Gastrell's *Notitia*, p. 392.

37 Green's *History of the English People*, p. 1330.

38 MS. in Bishop's Registry, Chester.

of ye parish of Eccleston and all of us neighbouring to the Chappell of Douglas w^t^in that p'ish Do by these presents certifie That Samuel Prescott of Lathom, yeoman, is by marriage rightful owner of a messuage and a considerable p'cell of land contiguous to and founded within ye Chantry of ye s^d^ Chappell, That Hugh Rigbie Grandfather to Elizabeth wife of the s^d^ Samuel precedent owner of ye s^d^ land and from whom hee claimeth, did in his life erect a certain fform or seat within ye body of the s^d^ Chappell containing seventy six inches in length and thirty nine inches in breadth or thereabouts, adjoyning to the seat of William Crooke Eastwards and Margaret Anderton Westwards, that during his life time hee did repair it and Sitt in and injoy it without molestation or disturbance from any. And though the s^d^ land bee founded within the Chantry of the s^d^ Chappell and is far remote from the parish church of Eccleston yet doth not ye s^d^ Samuel claim any other seat, fform, or sitting place within ye s^d^ Chappell by reason of his s^d^ estate that wee know of.

"In witness whereof wee have hereunto subscribed our names this 23 day of Feby Anno Dom 1667.

"(Signed)	James Bannester.	Thomas Crane.
	Richard Prescott.	Richard Prescott.
	John Draper.	Thomas Amery.
	Henry Lathom.	William Wilson.
	Henry Draper.	John Draper.
	Edward Ascough.	Raph Crane."

Another reference to a seat in Douglas Chapel occurs on the 10th of January, 1679:—

"Grant of Seat to Peter Rigbie de Lathom 'intra navim ejusdem citum' 6 feet 2 inches in length and 2 feet 6 inches in width between the seats of Thomas Marsden clerici on the West side and that of Margaret Roper on the East side."[39]

After this date I have no further notes of interest till 1717, when Bishop Gastrell's commissioners made their report, which I have copied from the original at Chester.

"Pursuant to the order received underwritten is an account of the distance and yearly value of the Chapel within the Parish of Eccleston and County of Lancaster and Diocese of Chester.

"1. Within the said Parish and in the small village of Parbold there is a chapel of ease called Douglass Chapel.

[39] MS. in Bishop's Registry, Chester.

"2 It is 153 miles distant from the City of London 3 miles from the Chapel of Upholland and 4 miles from the Mother Church, it is placed at the extremity of the said Parish and seems to have been erected rather for the convenience of the adjoining Parishes (Wigan & Ormskirk) than for the advantage of this, the congregation tho' numerous consisting mostly of the inhabitants of those parishes; however it is supplyed by John Mercer, Rector of Eccleston, or his Curate, every Sunday in the year except when the Sacrament is administered at the Mother Church.

"3. Mr. Durning of Bispham left Forty Shillings yearly for ever to the said Chapel and 150 Pounds given by several persons at several times and it is put out upon land security and the interest thereof duly paid.

"4. Twenty Shillings p. ann. is left to the said Chapel during the life of Richard Hawet who is above 70.

"5. The surplice ffees usually amount to ten Shillings per ann.

"6. Six Pounds more belonging to the said Chapel is lodged in my hands to be put out to interest.

"The account on the other side is attested by us.

"(Signed) Joh. Mercer, Rec[t] of Eccleston,
Roger Topping,
Thomas T Lancaster,
his mark

"May 23, 1717."[40]

CHURCH PLATE.

The silver alms dish and two chalices are inscribed:—

"The gift of Eleanor
Daughter of Nicholas
Rigbye Esq. of Harrock
Douglas Chappel 1749"

The two patens have no inscription, and the large silver flagon was presented by the Rev. W. Yates, Rector of Eccleston in 1840.

I found at the Bishop's Registry, Chester, a report, dated 1804, from the Rev. John Johnson, then incumbent of Douglas Chapel, of which the following is a copy:—

[40] MS. in Bishop's Registry, Chester.

"In the Chapelry of Douglas are 67 Papists, one person viz. Thos Bimpson Junr perverted to Popery by marrying a Papist woman.

"There are three places where they assemble for worship, viz: Wrightington Hall, Parbold Hall, and Fairhurst Hall, their priests are Mr. Felix Delalond of Wrightington Hall, Mr. Marsh of Parbold Hall, and Mr. Orton of Fairhurst Hall, there is a popish school kept at Parbold Hall by Mr. Marsh.[41] Stipend £57 a year £40 of which arises from the augmentation by Lot from Queen Annes Bounty, laid out in land let for that money in Hoole, £12 left by Legacys and £5 the perpetuation of the Rector of Eccleston making together the £57."

REGISTERS.

The registers actually kept at Douglas Chapel only commenced in 1813, but on making a search at the parish church at Eccleston, I found among the carefully kept registers there entries of burials and weddings at Douglas in the seventeenth century. The burials were *within* the church, presumably, and I have been quite unable to account for the small number recorded. It has always been doubted whether Douglas Chapel had been consecrated, and if there had ever been a consecrated burial ground the site of it has been lost. The following is a copy of the burials at Douglas from the Eccleston registers :—

"1682-3, Feby 24. Robt Walke a Scothman
Buried at Douglass
Afft Mar. 20th.

[41] Richard Marsh, O.S.B., born 1762, son of Peter Marsh, junr., of Hindley, near Wigan, became Prior of the Benedictine Monastery at Dieulward in 1789, escaped thence the night it was seized, 15th October, 1793, joined his refugee brethren at Acton Burnell in 1794, with whom, after many changes of residence, he settled at Parbold in 1802. In this year he resigned the Priorship, the community removed to Ampleforth, and he opened a boarding school at Parbold Hall, which he continued for about two years. He was subsequently Prior of Ampleforth Monastery, twice President-General of his Order, and in 1838 received the titular dignity of Abbot of Westminster. He died at Rixton, near Warrington, 13 Feb., 1843, aged 80 years.—EDITOR.

"1684, Augst 13. Robt Simpson of Parboldt
Afft brot Augst 16th
Buried at Douglas

"1689, Feby 15. Jane Turner of Parbold
Buried at Dug: Chap
Afft B. 20th."

The dates of the weddings recorded are:—August 17th, 1721, January 28th, 1722, August 10th, 1724, by license from Rector of Ormskirk; September 27th, 1724, by license from Rector of Eccleston; January 17th, 1725, one marriage by license.

Whilst searching through the Eccleston registers, I found some interesting entries in the Eccleston parish account book, having reference to Douglas Chapel. These entries, commencing in 1712, cover the period mentioned by Bishop Gastrell's commissioners, when the Rector of Eccleston and his curate seem to have supplied the needs of the chapel from the parish church.

The entry, "Spent at cutting ye trees," is of special interest, as it seems to confirm the suggestion made by the late Rev. W. Price, that the land surrounding the chapel has been encroached upon. In 1860 there were only two or three small trees in existence at the west end of the chapel, and these were certainly of not more than thirty years growth.

The following are a few of the entries referred to, and it will be noticed that "singers" were not an expensive item.

EXTRACTS RELATING TO DOUGLAS CHAPEL FROM THE ECCLESTON PARISH ACCOUNT BOOK— ROBERT BILLINGE, CHURCHWARDEN, 1712.

		£	s.	d.
1712.	Paid for a Common Prayer book for ye Clarke Douglass Chappol - - - - -	0	1	9
	Paid to ye Clarke of Douglass Chappol - -	0	5	0

		£	s.	d.
1712	*(continued).*			
	Paid for carrying Bread and Wine to Douglass Chappol - - - - - - - - -	0	0	6
	Paid to ye Clarke of Douglass Chappol for washshing the surplice &c. - - - - -	0	1	0
	Paid for glazing and for a Bell rope at Douglas Chappol - - - - - - - - -	0	0	8
1713.	Paid for mending ye surplice at Douglas Chappel - - - - - - - - -	0	0	6
	Paid to Adam Bate for 24 yards of flagging for Douglas Chappell - - - - - -	0	8	0
	P^d^ for dressing and laying some stones y^t^ mending Chappel - - - - - -	0	0	0
1715.	Paid for a flaggon for Douglas Chappel - -	0	2	6
1723.	Paid changing ye Communion flagon at Douglas Chappel - - - - - - - - -	0	1	9
1725.	Spent at cutting ye trees in Douglas Chappel yard	0	0	3
1726.	Paid for carrying ye Communion table and rails to Douglas Chappel - - - - - -	0	0	9
	Paid to the White limer for work at Douglas Chappel - - - - - - - - -	2	11	10
	Spent at measuring up ye stones at Douglas Chappel - - - - - - - - -	0	1	3
1731.	Spent upon Singers at Douglas Chapell - -	0	0	6
1741.	Douglas Chappell bell recast at Wigan - -	0	0	0

ENDOWMENTS AND DONATIONS.

From documents already quoted, it is evident that previous to the Reformation the chapel of Douglas was endowed with glebe lands, some particulars of which we glean from the researches of Canon Raines. For a period of 200 years after the Reformation, the incumbent's stipend seems to have been of a rather meagre and precarious nature, and in 1646 we are told of "the present "maintenance belonging thereto being not above "20s. a yeare."[42]

In 1623 Thomas Legh, of Hallam, bequeathed—

"To Duglas Chapel by Perbold xx^{li} praying the good old parson of Standish[43] my old maister & the parson of Eccleston to do their best to root out popery &.do good & not to set them selvs too much of the . . . . of this world but to strive to winn soules to God wch is their best function."[44]

Other endowments recorded are—

Previous to 1650.—Andrew Whittle, of Wrightington, a donation of £20, the interest to be paid yearly towards the stipend of the minister. John Toogood, late of Wrightington, donation of £5. The incumbent received at this time, in addition to above, £55 per annum from the Rector of Eccleston.[45]

December 21st, 1646.—Ordered by Parliament that the yearly sum of £25 "be payed out of the "tythes of Culcheth, Esq. for the maintenance of "the minister of the Chappell of Douglasse "annexed to the parish church of Eccleston."[46]

November 8th, 1648.—Ordered, that the yearly sum of 40s. be paid by Robert Hesketh, Esq., of Rufford, for the increase and maintenance of the minister, &c.[47]

Previous to 1717.—Mr. Durning, of Bispham, left 40s. yearly; Richard Hamet left 20s. yearly.

1767.—The living augmented by Queen Anne's Bounty, by purchase of glebe lands at Hoole, consisting of eleven acres.[48]

1840.—James Taylor, cotton spinner, of Bolton, gave a sum, during his lifetime, of £223 15s. 6d., invested in three per cent. consols, for the benefit of the incumbent of Douglas Chapel. This sum was left in the hands of six trustees—W. H. Talbot

42 *Record Society of Lancashire and Cheshire*, vol. xxviii, p. 23.
43 Mr. Leigh, Rector of Standish, 1620.
44 *Record Society of Lancashire and Cheshire*, vol. xxx, p. 126.
45 *Ibid*, vol. i, p. 116.
46 *Ibid*, vol. xxviii, p. 45.
47 *Ibid*, vol. xxviii, p. 67.
48 Private family papers, Rev. John Price.

of Chorley, William Widdows of Chorley, John Worthington, John Greener, John Rigby, and John Barton.

1843.—Hannah Whalley's Charity, the interest of £20; Miss Prescott, a donation of £100; Jonathan Gillibrand, the interest of £16 3s. 6d.; Richard Welch, of Wrightington, £200. These benefactions were met by a grant from the Ecclesiastical Commissioners in 1869.

INCUMBENTS OF DOUGLAS.

1526.—Hugh Rigbye is the first Incumbent I have found recorded. All I know of him has already been given at length in the case "Hugh "Rigbye versus William Lathom," &c.

1547 to 1584-5.—Henry Stondanought.[49] At Bp. Bird's visitation call in 1547, Henry Stondanought was priest officiating in the parish of Eccleston, and in 1548 "Harry Standanought the Priest Incum-"bent was aged fifty six years." It does not seem quite clear when he became Incumbent of Douglas, but it is probable he followed Hugh Rigbye, and in 1585 the glebe lands of Douglas are mentioned as "late in the occupation of Henry Stonynought, "Clerke, deceased." Judging from the description given by Hugh Rigbye of the actions of Mr. Stondanought when he "put hym (Mr. Rigbye) ffrom "the Auter there as he was doing dyvyn servyce," the said Stondanought appears to have been the owner of a very appropriate name.

1650.—William Brownsword was "Minister" of Douglas at this date. He signed the "Harmonious "Consent," 1648, and the "Agreement of the "People," 1649.

49 An interesting old house, still called "Stannanought's," is at the foot of Ashurst hill, about 1½ miles from Douglas Chapel. This was probably the residence of the Stondanought family, of whom this Henry would be a member.

1661-62.—Jonathan Scolfield signed the "Harmonious Consent" and "Agreement of the People," in both cases as Minister of Heywood. He was afterwards at Douglas Chapel, whence he was ejected in 1662. Died in 1667, aged 70.[50]

1679.—Thos. Marsden. Already referred to as Thomas Marsden, "Clericus," in a grant of seat in Douglas Chapel to Peter Rigbie of Lathom.

1717.—At this period it would appear there was no permanent incumbent, as Bishop Gastrell's commissioners report that the chapel was being served by John Mercer, Rector of Eccleston, or his curate. From this date onward I have obtained the names of the incumbents and other particulars relating to them from the Bishop's Registry at Chester.

1728.—William Dewhurst, B.A. "Nominated "by John Mercer, Rector of Eccleston, to be curate "in Douglas Chapel, and the Rector to allow "'what now belongs to ye same Chapel and what "'shall be raised by contribution to it.' 24 August "1728. He was son of Clayton Dewhurst of "Ribchester. Bapt. 2 Jan. 1703."

1739, 20 Oct.—Thomas Wadeson. "Of Hoole, "nominated to Douglas by John Pearson Rector "of Eccleston 'which then had £11 the congre-"'gation having promised £14 until Queen Annes "'Bounty be procured,' and the Rector gave £10 "per annum during his incumbency at Eccleston. "That nomination was presented to his Lordship "the Bishop on 24 Oct. and a connivance there-"upon granted to officiate at Douglas Chapel "without license till the Bounty be advanced to "the Chapel."

1768.—William Knowles, Clerk. "Vicar of Orms-"kirk to officiate till at my request or that of my

[50] *Vide History of Rochdale*, by Lieut.-Col. Fishwick.

"successor he shall resign.—Nom: by Thos. "Walker, Rector of Eccleston."

1770, 24th June.—Thomas Walker, clerk. "The "person employed by me in serving the said cure "to be curate."—Thomas Whitehead, A.B., Rector of Parish and Church of Eccleston, Lanc.

Owing to his infirmities, the above Thomas Walker employed in succession three assistant curates, nominated as follows:—

1779, 10th July.—Richard Ashton, assistant curate to Thomas Walker. He was son of Richard Ashton, husbandman, and Jane his wife, of Wrightington, and was schoolmaster at Skelmersdale.

1786, 2nd January.—Henry Mawdesley, usher of Bispham School, and scholar of St. Catharine's Hall, Cambridge, to be assistant curate, on nomination of said Thomas Walker, who describes himself as "old and incapable of constant duty."

1788, 20th August.—Richard Braithwaite. Thomas Walker, curate of Douglas, nominated Richard Braithwaite, schoolmaster of Heskin, assistant curate, as he, T. Walker, had lost his eyesight. He was son of Thomas and Margaret Braithwaite, of Little Crosthwaite, and baptised in Crosthwaite Church, 2nd April, 1765.

1798, 3rd Feby.—John Johnson, nominated on the death of Thomas Walker by Thomas Whitehead, Rector of Eccleston. John Johnson was curate of Ormskirk, and formerly curate of Manfield in Yorkshire. On 17th September, 1804, he petitioned for non-residence, certified by Rigbye Rigbye and Streynsham Master, Rector of Eccleston. The Rev. John Johnson resided at Bretherton and taught at Eccleston Grammar School.

1829, 19th January.—John Price. Nominated by William Yates, Rector of Eccleston. Son of David Price and Joan his wife, of Llanellieu Court, Builth. Was educated at Brecon College, and

appointed Curate of Standish and Head Master of Standish Grammar School. He resided at Standish during his incumbency of Douglas Chapel, and walked or drove a distance of five miles to his duty each Sunday.

In the year 1859 he raised by public subscription the sum of £895, which was met by a grant of £700 from the Ecclesiastical Commissioners, and with these two amounts a parsonage house was built on Parbold Hill,—a fitting tribute to his memory. Previous to this there had been no parsonage house for the incumbents of Douglas.

John Price died Jan., 1860,[51] aged 81, and was buried at St. Wilfred's Church, Standish.

1860.—William Price, B.A., C.C. College, Camb. Son of Rev. John Price, the preceding Incumbent. Born at Standish in 1815, and educated at Standish Grammar School. Entered Corpus Christi College, Cambridge, and was ordained deacon at Chester, 16 Dec., 1838, and priest 23 Feb., 1840. Licensed to the Curacy of Poulton-in-the-Fylde, 1838, afterwards became Curate of Brindle, and later of Longton, Lanc. Appointed to the Perpetual Curacy of Shireshead, 2nd Oct., 1849, and to the Perpetual Curacy of Douglas, 3rd April, 1860, on the nomination of John Sparling, Rector of Eccleston. During his Incumbency a new organ was provided for the Chapel and the foundation-stone of the new Church was laid. He died 12th July, 1874, and was buried at St. Wilfred's Church, Standish.

1874.—William Coombes. The last Incumbent of the old Chapel.

As far as I am aware, the history of Douglas Chapel has never yet been written, and these notes are the first ingathering of any facts relating to it.

[51] To his memory a Caen stone font was placed in Douglas Chapel by his three sons. This font now stands in the new church.

They are at the best but scattered fragments, forming an outline only for further development, and I sincerely trust that they may be the means of arousing some local interest, and saving what still remains of this historical landmark. Considering that the site, whether ecclesiastically consecrated or not, has, by the religious usage of many generations, been made a hallowed spot, it is pure vandalism to allow it to remain in its present condition, and it ought certainly to be preserved from being used for secular purposes.

I have submitted the illustrations of this paper to Mr. E. W. Cox, whose extensive archæological knowledge of the construction of ancient buildings is probably unique, and he considers the date of the oldest windows of the chapel to range from 1420 to 1460. He suggests that the original chapel was a small rectangular building under one roof, consisting of the south portion of the edifice as seen in the illustration, which was eventually enlarged by an addition to the chapel on the north side in the fifteenth century, and the building was then probably put under a double roof, and the old windows on the north side reset in the new north wall, the large north-east window being of the same date as the restoration. Mr. Cox suggests also that there would be an arcade of four arches connecting the early chapel with the more recent addition, and these were exchanged for the two rows of timber pillars when a further restoration took place early in the seventeenth century, and the building was again put under a single roof.

Further alterations were again made in the early part of the present century, consisting of the erection of the galleries, the addition of one or more windows, and the building of the vestry at the west end.

I am indebted to Mr. Cox for these suggestions; and my thanks are also due to Lieut.-Col. Fishwick, F.S.A., for much valuable information; to the Rev. H. W. Bretherton, Rector of Eccleston, for his kindness in allowing me to inspect the Eccleston registers; and to Mr. W. E. Gregson, for gleanings embodied in this paper.

Communications.

LEAVES FROM AN ANTIQUARY'S NOTE-BOOK.

[The subjoined lists do not profess to be exhaustive, and it is hoped that Mr. Cox will prepare supplementary lists for the next volume of the Society's *Transactions*.—EDITOR.]

A BIT OF OLD LIVERPOOL.

ABOUT May, 1891, during the excavations for a new building on the north side of Chapel Street, about half-way between Lancelot's Hey and Rumford Place, and 150 feet back from the street, the foundations of an ancient house were found. They consisted of two parallel walls, lineable with the street. That to the north, an outer wall of ashlar stone, 18 inches thick, faced a yard with a pavement of cobble stones; the south wall, about 10 feet from it, 12 inches thick, formed the side of a cellar, filled with the *débris* of the house, which was also spread over the yard, in which lay an oak beam, partly burned. To the north-east was a well, and another well existed nearer to Chapel Street. The *débris* of the house was covered by 4 feet of soft clay. From the walls were taken sills and mullions of a three-light and a two-light square window, used from a still older building. The site formed part of the old Kiln

Hey, belonging to the Old Hall of the Moore family. The ruins suggested that they had been hastily thrown down and buried, and this, possibly, was done when Liverpool was entrenched, in 1642. The Mardyke Fort stood just below this place, and the mud wall raised for the defences ran from it very near this line. The houses taken down in 1810, as shown on a plan in the Peters Estate Office, formed no part of this old building.

LIST OF THE CROSSES IN THE NEIGHBOURHOOD OF LIVERPOOL.

Ince Blundell.—A cross on steps, with tall restored shaft and head; a wayside cross.

Great Crosby.—Square socket of a cross, on two steps, with modern wooden cross, all in very ruinous condition; near a well, dedicated to the blessed Virgin Mary.

Little Crosby.—A shaft of a cross, with square base, and several steps, set on a raised wall over a well, by the roadside. The stones are numbered with Roman figures, and there is a date on the ashlar plinth which doubtless relates to its removal, the cross being probably fifteenth century.[1]

Everton.—The remains of the cross, which stood in the centre of the village, were put into the Round-house when taken down. It was a market cross. Drawings in the Binns collection represent it as having three steps and a part of a round shaft.

Wavertree.—A cross is shown in Troughton's book on Liverpool, above the Monk's Well.

Woolton.—A short, pyramidal chamfered shaft, on older base, and two steps, in the middle of the old village. A market cross.

[1] Date and inscription, "I.M. 1758." The initials I have not been able to identify.—EDITOR.

Huyton.—The cross near the church is modern, and is handsome. It stands on five steps, with a base carved with quatrefoils and a capital. I have heard that it was built by a former incumbent, to occupy the place formerly used for cock-fighting.

Headless Cross, near Roby.—On the brow of the hill, going down to the village. A thick square pillar, on a heavy square base. A wayside cross. It may have had a head similar to that at Windleshaw chantry.

Windleshaw.—A churchyard cross. Base on five steps, short square shaft, with a cross cut in relief on each face, at the upper end.

Peasley Cross, I am told, exists. I have not seen it, and have no details of it.

Hunts Cross.—A displaced massive square stone socket, lying by a barn, at the cross-roads, near the station.

Childwall.—On the roadside, near Well Lane, stood the slender octagonal shaft of a cross, on an octagon socket and three steps. It was a wayside cross, probably marking the lands of the monks of Stanlaw and Whalley, who had a cell there. The stones were thrown over into the field when the road was widened, and were thence carted away about twelve years ago.

Garston.—The square base and shaft of a cross stood at the head of the mill-dam, at the corner below the hall. It is shown by Troughton on two steps, and probably marked a well, or limits of land belonging to the Abbey of Stanlaw. It was buried when St. Mary's Road was made, and a public-house built over it. It was found again in making a drain, and was kept for many years by Mr. Owen, stonemason, and finally re-erected by Father Smith on a new site. Inscribed on the

new plinth is the appropriate motto, "ECCE CRUCEM REDDIENTEM." A second cross in the churchyard is set on a base of two stones, clamped together with iron bands. The shaft has been cut into a shallow basin, where broken off near the ground, and is probably a plague stone, for exchange of money and merchandise in time of pestilence.

Liverpool had five crosses: the High Cross, in Castle Street; the White, or Little, Cross, near the north gate of the Exchange; the Red Cross, south of the Castle; St. Patrick's Cross, at the lower end of Byrom Street; and Townsend Cross, near St. John's Church. The first three were market crosses, the fourth a memorial of St. Patrick's visit to Liverpool, the fifth a way mark.

Walton.—A portion of the head of a very fine cross, of late Saxon date, has been dug up near the Church; also the large base, about 3 feet square and 2 feet high, with three set-offs or sloping steps. The head is enclosed in an arch nearly 2 feet in diameter, the spandrils are pierced, and the circle ornamented with a very well wrought diagonal key pattern. A stone was found set on the base like a short shaft, with a cruciform dished hollow in it. This has probably been a plague stone.

Winwick.—A large Saxon cross, of red sandstone, covered with carved panels, with figure subjects and knotwork. This cross stood in the chancel of the church, and was thrown out into the churchyard when the chancel was "restored," where for a long time it lay broken. It has been re-erected in the churchyard.

Farnworth.—A large and fine cross, about nine feet high, stands on the south side of the church, close to the west of the Cuerdley chapel: it stands on three steps, the upper one forming the base—a massive square stone. The shaft is square, and is

surmounted by a cap with gablets trefoiled on each face. Possibly the cross stood above these, but it is uncertain whether this cap may be a restoration.

Sephton.—The base of a large cross lies in the farmyard south of the church: it is octagonal. The bases of three roadside crosses (two, plain blocks with sockets; one, of truncated pyramidal form) are found on the way to Sephton town. In the churchyard is a plain base with oblong socket, that suggest a Norman origin.

Harkirk has a large but low base, with oblong socket, on which has been cut three plain incised crosses, at some late date. The cross of the chapel of Harkirk, also is set on an ancient base. The foundation is a Saxon one, and the width of the empty socket suggests a Saxon origin.

Crosby.—A cross on five steps stands in the wood just within the gates of Crosby Hall. The shaft is an octagon, with a roughly moulded capital, which seems to be of late 15th century date. Above this are traces of the arms of the cross, now destroyed. Local tradition says this was the market-cross, removed here for safety. The steps are deeply worn and there are faint traces of hollows in which may have been placed money for exchange in time of plague. Near the hall is another cross in a cottage garden, with a fine octagonal shaft and a modern head. On the opposite side of the road is a holy well, approached by steps and walled in, but now ckoked up and disused. The dedication is unknown, but the name of the lane, Virgin Lane, suggests it. A cross of late date is cut on a large stone in the wall of the hall grounds. Ince Blundell cross, in the grounds, I have not examined.

Formby.—Near the station, where a lane formerly debouched on the common land, and near where remains of the ancient village have been found

under the sand, stands a fine cross on steps, with a slender, tapering, octagonal shaft, having a modern restored head. In Formby churchyard is a large set of steps of the ancient market-cross, removed thither from neighbouring cross roads. The square socket bears a well-proportioned wooden cross of recent date. On the treads of the steps there are very clear remains of small basin-shaped hollows, probably made for the exchange of money in time of plague: they are upon the upper two steps and base. Also in the churchyard is a rudely-wrought stone, set upright; on it is a cross, incised, rising from a circle. The cross is about 9 inches long. Round this stone it was, till recently, the custom to carry a corpse three times before burial.

Lydiate.—The base of a cross, a square block, stands at the entrance of the hall. In the churchyard of the Roman Catholic church of Lydiate is a plain stone cross, without ornament, set on a modern base. This was dug up in a field in the parish, where it had evidently been buried for its preservation.

Halsall.—The base of the churchyard cross is *in situ*, on the south side of the church. It is a massive stone of octagon plan, sloping towards the socket, in which remains the lower end of the square shaft, set in lead, and broken off short, level with the base. The base is divided into three stages by rounded bands of moulding. The date of this cross appears to be about the 15th century. It is hoped that a shaft and cross may shortly be replaced on this base.

PSEUDO CROSSES.

In various ancient villages are found large oblong blocks of stone, on which are incised circles, across which is cut a cross. These have misled

some antiquaries as to their origin. They are interesting as antiquities, but have never had any religious signification, inasmuch as they are the remains of ancient stone cheese presses. On the circle was set the cheese, and the lines of the cross carried off the whey. Two such stones (one a few years ago in use) exist at *Ince Manor*, and one was recently dug up on the Grange Road, *West Kirby*. Similar remnants of presses, now destroyed, were at *Storeton* and *Pool Hall*.

THE CROSSES OF WIRRAL.

Wallasey had two crosses: one in the town, the market cross; one in the churchyard, on the south of the church. Robinson's account of the town speaks of both. The churchyard cross was covered with curious cutting, and was 12 feet high. It was damaged by the soldiers of William III, who used it for a target, and was afterwards made into steps for the stile into the churchyard. A large stone, 3-feet cube, with a socket, was found in demolishing an old building, adjacent to the hall, when the rectory was enlarged. It was probably a Saxon or late Norman cross, and this stone formed the base.

Bidston.—The sundial stands on the site of the cross, and its base may be the old pedestal.

West Kirby.—The base of the cross, now moved eastwards, forms that of the sundial. There are fragments of a large and important Saxon cross, with round head, and the shaft ornamented with knotwork, preserved near the church; also of two similar smaller crosses, which may have formed a Calvary. In addition to these, several grave crosses are carefully kept.

Heswall, Thurstaston, Burton, Shotwick, Eastham,

Stoke, and Backford show no trace of the ancient crosses, but sundials replace them; neither can any remnant be found in the deserted churchyard of *Overchurch*, except one grave slab.

Neston.—In the church are the shafts of two fine Saxon crosses, sculptured with knotwork. On one are figures of a priest and of Cain and Abel. A finely sculptured cross grave-slab also is kept there, which has at one time been ornamented with glass inlaying.

Woodchurch has a large cross on several steps, with a tapering octagonal shaft, of the fifteenth century. An incongruous head has been put on it, and the shaft disfigured with a "jubilee inscription." The head of a cross, forming a crucifix, is set near the church gate. It was brought here from an ancient French churchyard, some years ago.

Bebington.—A base, with socket and pedestals for four figures, or niches, stands west of the north porch, on three steps. It has been a large and fine structure. The head, with a crucifixion on one face, and the Virgin and Child on the other, in shallow niches, is preserved near the church. It is sixteenth century work. On the south side of the church an octagon shaft, stopped, on a square base, with stopped angles, has been utilised as a sundial.

Greasby.—A modern cast-iron cross stands a little to the west of the original cross, of which the broken steps were cleared away a few years ago. The village takes its name from the cross—"Crœs Bye."

Bromborough.—A fifteenth century plain cross, on three steps, has been turned into a sundial. It stands to the south of the site of the old, and north of the modern, church. In the garden of the parsonage are kept the fragments of the base,

shaft, and head of a very fine Saxon or early Norman cross; also fragments of about six other crosses, dating from late Saxon to fifteenth century periods. They had been built into the walls of the late church, about seventy years ago. In the village is a lofty market cross, on seven steps. The shaft is a copy of the old one, with a modern addition by Gilbert Scott. The old shaft forms a sundial in the manor-house garden.

Birkenhead.—In an old view, dated 1780, the base and shaft of a cross are shewn, between the priory and the priory-house.

Sutton.—A cross is spoken of in the *Coucher Book of Whalley* as standing on Sutton Heath; possibly a way-mark, or a boundary mark between the lands of Stanlaw Abbey and Ince Manor.

Hilbre Island.—A Norman grave cross is built into the wall of a shed, and the head of the cross that occupied the centre of the garth of St. Hildeburga's Abbey is in the Grosvenor Museum, Chester. It is beautiful Saxon work, with a peculiar nimbed border.

ENTRENCHMENTS.

Entrenchment between Bidston and Birkenhead.—In 1845, before the land of Birkenhead was laid out, the late Charles Verelst made plans of a square entrenchment on the old Bidston road, with a deep wet ditch, the inner area being about 100 feet square. He showed plans of this to the Architectural Society in that year, but inquiry has failed to find them. Upon the maps in the Borough Surveyor's office, at Birkenhead, this entrenchment is shown, about midway between the site of the ancient bridge, discovered in making the railway in Bridge Street, and Flaybrick Hill. Mr. Verelst

considered it to be Roman. It had more resemblance to a moated hall or manor-house, and may be the moat of the lost manor-house of Woolton in Wirral.

Entrenchment at Irby Hall.—This large square area is peculiar, in that the moat is at the inner side, and the vallum (still in some places 9 feet high) is on the outside of the moat. British earthworks were thus constructed; but this, probably, was made at the same time as the hall was built.

Entrenchment at Rufford.—A circular moat exists in a wood, half a mile north-east of Rufford Hall. Its origin is unknown.

Thornton Churchyard and Hall stand on two square areas, about 1½ acres each, adjoining each other. They are surrounded by roads. The rock has been scarped on the east, and the ground of the churchyard raised on the west, to form a raised platform, about six feet high. That this has been artificially made, is shewn by the loose earth on the west being held by a retaining wall of large stones, and the plinths of the church are adapted to the higher level. On the north of the hall the rock is cut into a wall, 3 feet thick.

WELLS.

St. Patrick's Well is above *Bromborough Bridge*, near the upper part of the Pool. It is on the side of a rocky valley; and a very clear spring still fills a small oblong basin, cut in the rock. St. Patrick is traditionally said to have sailed from the Mersey to Ireland.

Shodwell.—Possibly St. Chad's Well, is near the shore, in the woods between Bromborough and Eastham. Large stone troughs are turned over to

cover its mouth. Shodwell was formerly a small fishing hamlet, and remains of the cottage walls, built with clay instead of mortar, are visible; also a ruined limekiln. The hamlet is now wholly deserted.

Helen's Well, in *Hooton Park*, is dedicated to St. Helen, and the country people attribute to it medicinal virtues.

The Pin Well, Chester, at the foot of Grosvenor Park, has over it the base of an ancient cross. It was supposed to possess healing virtues, and offerings of pins were, till recent times, thrown into it; possibly a survival of the Roman custom of making votive offerings to the tutelary deities of wells.

The Monks' Well, Wavertree.—An old man remembered this well open, and told me that the descent to it was by several steps. The source of the water is not at the well, but under the lawn of "Monkswell," and a passage led to it. The inscription formerly over it is well known—"Qui non dat "quod habet, Daemon infra videt. Anno 1414." Close by were found six British cinerary urns, in 1867.

At *Well Lane, Upper Bebington*, and at *Brimstage*, are square stone tanks, covered with large stone slabs, now ruinous. Judging from the tooling of the stones and the deep wear made by the buckets, they must be of some antiquity.

Winwick.—In a field to the north-east of the village is St. Oswald's Well, said to have been upon the battlefield where the king was slain. The water and soil were reputed to have miraculous powers of healing. The well is a small pit, about 8 feet deep.

An early instance of mediæval water supply being brought from a distance, occurs at Chester. The

water, for the use of St. Werburgh's Abbey, was brought in pipes from Christleton, to a tank in the centre of the cloister. The monks were probably better off for pure water than the modern citizens.

BRITISH REMAINS.

An old gardener, John Peers, who worked for me at Aigburth, and who lived to over 90, was, when a boy, at Calderstones farm. He informed me that the Calderstones did not originally form a circle, but lay on the top of a large mound by the road side, partly buried, and forming a kind of cist. When the roads were widened, the stones were set up in a circle, as they now stand—one was set in Mr. Booker's field A large quantity of burnt bones, found when the mound was removed, were spread on the fields for manure. He saw no vases or earthenware of any sort, nor did he hear of any arms, coins, or metal, or stone implements being found. The stones lay level with the mound, and boys cut their names and footmarks on them, still visible.

ANCIENT HOUSES ON MEOLS SHORE.

In the early part of the summer of 1891, the spring tides, rising over the ancient level of the original land surface, which is now partly buried in drifted sand to the depth of 12 to 20 feet, had so far fretted away the superjacent sand as to expose a bench, or shelf of the original surface, from 5 to 25 feet in width. Upon this surface were found the foundations of ancient houses. Two of these, lying nearly due east and west, were partly exposed, rather more than half of each projecting diagonally from beneath the sandhill. The larger one was an oblong, 16 feet by 10 feet; the smaller, towards the north, 12 feet by 9 feet.

They were floored with blue clay, and the foun-

dations were of stones, mostly rough, but a few bearing evidence of previous working, resembling Norman tooling; one, a threshold, showing deep signs of wear. These foundations were one to two courses high, set in blue clay. Above this the houses had been of wattled work coated with clay, the upright posts mostly of undressed oak, in the round, about 3 to 4 inches diameter. These were partly driven in between the stones, partly set in shallow sockets notched into them. All were broken off from 12 to 18 inches above the land surface. In the corner of the smaller house was found a small pile of coals. On the landward side of the houses was a pile of burnt turf and earth, about 2 feet high, laid against the back wall; and close to each house were kitchen middens, containing large quantities of mussel-shells, fish-bones, a few meat-bones, some scraps of iron, and pieces of coarse woollen cloth and leather. Some of the latter had been the welts and soles of shoes with pointed toes, of the Edwardian type of the thirteenth and fourteenth centuries.

From these houses southward were traces of lines of wattled buildings, apparently without stone foundations or clay floors, seemingly long, narrow sheds, for the shelter of cattle. Close to one of the houses a broken pair of smith's tongs had previously been found, but within the houses themselves only the coal and a few nutshells. Rather lower down the shore, about 100 feet, were the remains of clay walls, 2 feet thick, about 60 feet long, and twelve wide. They seemed to form two structures, set together at an obtuse angle. To the south, upon the shelf of ancient surface, which was of stiff, clayey soil, two ruts or tracks of cart-wheels, 5 inches wide and 4 feet 6 inches apart, rose diagonally under the sandhills, and seemed to pass in a line between the first two

houses. This ground was abundantly marked with the hoofs of horses with round shoes, and with the footmarks of cattle, pigs, and sheep. There were also human footprints, showing shoes of the same make and period as those dug out of the refuse heaps. Two of these footprints were deep, clear, and perfect, as if done yesterday; the whole of these marks having been filled-in by light-blown sand, and thus preserved perfectly until exposed by the tide. Careful drawings were made on the spot of most of these remains, which were obliterated by the action of the tides within about a fortnight of their first discovery. Close by these houses, a short time before, a round hut had been exposed, but it was soon washed away, before it could be drawn. This record simply attempts to detail the character of these relics, without any comment on their significance.

ANCIENT ROAD AT BEBINGTON, CALLED ROMAN ROAD, OR KIRKUP LANE.

This road begins at the south-west angle of the road skirting the north and west sides of the churchyard, and seems to be a continuation of that on the north side, though it is almost disused. The public road is in common use and has been widened. The old road runs with a wall on the left and a ditch and hedge on the right, west-south-west from this turn in the public road for 40 yards, and is laid with cinders and rubbish; it then turns west 70 yards, with slight trench on each side, and nearly level with the ordinary surface; then curves for 50 yards more south-south-west and south-west; and for 15 yards more due south. To this point there is no trace of antiquity, but the road sinks a little below the level. At this point a stone causeway begins, laid on the left side of the road, made of blocks of unwrought white freestone, averaging 18

inches to 2 feet long, 12 inches to 2 feet wide, and 6 inches to 12 inches thick. They form a continuous trackway, slightly raised on a bank of earth, and with a ditch on the right, which gradually increases in depth till it may be 6 feet deep from the level of the trackway. The road still falls below the surface level as it proceeds, till it is about 4 feet below it. This section of the road runs 14 yards south-west, 30 yards further nearly west.

In the next 87 yards the westerly course is continued, the road being hollow; thence the line runs a little south of west for 35 yards; the roadway almost 4 feet below ordinary level; the ditch on the north or right side about 5 feet deeper still. For 5 yards the stones are displaced and broken, and the road dips into a natural hollow for 35 yards, where the stones cease. In crossing the hollow, the "berm" or bank crosses to the north side and the ditch to the south or left side; the road curves in this hollow west-north-west; the stone causeway is destroyed, and the rest of the road (150 yards) runs nearly west, with a tendency to north. The road is throughout about 15 feet wide. The last portion has a ditch and hedge on each side, and keeps the natural level, and is apparently modernised; it has no regular pavement or surface, and it terminates in a road that runs north and south crossing it; there is a marl-pit at each angle. Beyond this there is no trace of it. The road points directly to the south point of Storeton Quarry. The lower or east end falls into the same line as Church Road; a slight turn to the south in Church Road (going eastward) leads to a footpath that takes up the general line of the old road and falls into a curious bit of road continuing the same course towards Bromborough Pool.

The rib of stone in the ancient portion is worn very hollow by long use, and is plainly a pack-horse

track, probably from Storeton to Bromborough Pool. As the existing roads are of some antiquity, and seem to cross and deviate from the old road, it is probably of still greater antiquity, as those roads ignore and partly destroy its line. The stone rib seems to have been set on the ridge of a bank throughout, to throw off the water where the road is hollow. The construction is much too rude for Roman work, and the stone too perishable to have endured so long in use; but the fashion of the mid-rib, as in Blackstone Edge and Delamere Forest, is doubtless a survival and renewal of a Roman model.

A series of ancient roads, one of them similar to this, seems to have radiated from Storeton Hall, which was the mansion of the Sylvesters, foresters of Wirral before the Stanleys, and these roads are most likely mediæval. I have not been able to trace the deep beds of gravel, as used by the Romans, in the construction of any of these roads. The stone rib for pack-horses may be traced in a large number of them, though mostly covered by modern work, and it is usually on the left side of the road, not in the centre.

MEDIÆVAL REMAINS AT BRIMSTAGE.

Some years ago a house was erected close to the eastern entrance gate of Brimstage Hall, about one hundred yards from the hall itself, and just outside the trace of its ancient moat. During the excavation of the foundations the traces of an old wall were come upon, which was partly built of well-wrought ashlar stones; but its plan and direction were not carefully noted. During the same excavation a number of human bones were disinterred, which, from their position, seemed to have been regularly buried, and to have been laid as in a cemetery. Some time afterwards

further fragments of wrought stone were dug up in the garden, a little towards the north of the previous discoveries; these were carefully kept, but until the 27th of June in the present year (1896) no special examination had been made of them, when, at the request of Mr. Anderson, who resides at the house, I made a careful inspection of them.

The chief remains consist of the head of one light of a traceried window, and the springing of the curve of a second light. The arch of this light is of ogee form, running into flowing tracery above it; the reveals are chamfered with a sub-order of trefoiled cusping; the tracery appears to have been what is called reticulated. Two pieces of mullions, which seem to have belonged to this window, were also dug up, and a small ashlar stone with a stop chamfer, in addition to several plain ashlar stones. On one of the fragments of mullions is a mason's mark, strongly cut, in the form of a broad arrow. Among the other fragments, Mr. Anderson informed me, there was a stoup for holy water, but at the time of my visit this could not be found. The piece of window tracery is plainly of the late second pointed period, and may date about 1350, while the oldest existing part of the hall is more than a century later. Unless, therefore, these fragments were part of an earlier hall, it seems unlikely that they belonged to the hall.

The discovery of graves, the character of the tracery, and the finding of a stoup (if it be one), suggest a separate ecclesiastical building, standing with its graveyard to the east of the hall. So far as I am aware, no record of the existence of any such chapel is known. A search for the history of the lost chapels of Cheshire, about which little is known, would, no doubt, repay the trouble. The

hospitals of Spital and Denny, and the chapels of Moreton, and the traditions respecting the two lost chapels of Wallasey, have never been fully investigated; and possibly we may have to add to these the traces of chapels at Thurstaston and Brimstage Halls, and the mysterious graveyard at Sutton Grange. The groined apartment in Brimstage Hall is said to be the chapel, and it bears traces of such a purpose; the indications, therefore, of an independent building, if this be a chapel, suggests that its use was parochial.

EDWARD W. COX.

NOTES BY THE HON. LOCAL SECRETARY FOR SEPHTON DISTRICT.

THE OLD CHAPEL AT MAGHULL, COMMONLY KNOWN AS THE "UNSWORTH CHAPEL."

THIS Chapel, dedicated to St. Andrew, a very curious specimen of Gothic work, is in the parish of Halsall, and at present consists of chancel and north aisle, separated by two arches resting on a round central pillar and two round responds. In the chancel are sedilia, which have had wooden fittings, now gone, and a mutilated piscina.

The chancel arch is destroyed and blocked up, but on the north side the jamb and mutilated capital and springing are traceable. There is a round-headed arch, formerly entering the north chancel aisle from the nave; it is chamfered and unmoulded and is carried on semi-octagon shafts with capitals,

whose mouldings show them to be late 13th or early 14th century. This arch has been made into a door.

A careful comparison of the mouldings appears to indicate that the building does not date earlier than 1285 to 1290, in spite of the Norman-looking round arch, which, oddly enough, has the most distinct 13th century detail in the moulding. The north aisle capitals omit one member of the usual series of mouldings in a capital of this date, or rather, abacus and bell are somewhat rudely grouped into one feature. While the arcade shafts are round (one early feature) the round arch is carried by semi-octagons (a later character of shaft.) The south windows seem much later in style than the east window of the north aisle, which has uncusped intersecting tracery.

The design and planning of the building are very good; the execution of the whole very coarse. There are no masons' marks on any of the stones: leading one to think that, while the builders of the chapel got a good plan from a master mason, the work was done by not highly-skilled local men.

There is a Georgian baptismal font built in the wall over the modern west door of the chancel, and a prism-shaped holy-water font close to the same door, set on a fragment of a circular pillar.

On the east wall of the chancel is a trace of a mural painting, not unlike the conventional wing of an angel.

The north chapel has in it a hatchment of "Molyneux-Seel,"[1] and is now used as a mortuary chapel by the owner of Maghull manor house.

The 18th century nave of Maghull chapel was pulled down after 1880, when the new Church of St. Andrew was built (consecrated by the Bishop of Liverpool on the 8th September in that year.)

[1] The arms of this family are given in Gregson's *Fragments*, ed. 1869, pp. 227 and 250.

Richard Halsall, Rector of Halsall, by his will, dated the 5th Aug., 1561, proved 14th Oct., 1563, gave, towards the reparation of Maghull Chapel, "xx^tie shillings." [2]

Into one of the walls of Maghull manor house (an 18th century red brick residence close to Sefton station), have been built some old stones from Maghull chapel, in the shape of an arch, resting on two round stucco pillars (in the case of one of these pillars the old stone-work is probably covered with stucco, for uniformity's sake), and in the centre of the brick-work filling up the arch is a stone bearing the following inscription :—

Remains of an antient arch
Found buried in the foundation of
Maghull old Church
consisting of two double springers
one cap and eleven arch stones
purchased and erected here
A.D. 1885. "

There are also some old tooled stones, and part of a baptismal or holy-water font, below the arch, and half the head of a small plain Norman window.

Over one of the doors into the manor house on the south side is a stone with initials and date as follows :—

M
R A
1638
W M

In the orchard is an old stone building, with a slanting roof and a door facing south, over which is a stone with initials and a date, as follows :—

M
R K
1667

[2] *Chet. Soc.*, vol. li. p. 38.

The interior of this building has been plastered with white plaster, and on the surface bricks are lined out in red paint.

There is a sun-dial on the lawn in front of the manor house, with the following motto and date:—

"Volvenda dies
Lat: 53° 25"
1748"

"Brown fecit" (on the side of the gnomon).

The chapel house at Maghull, nearly opposite the old chapel, is a good example of early 17th century architecture, with long square mullioned windows. That of the north end is transomed and is a large window. The key-stone of the arched door is ornamented with a pendent in the soffit.

The sun-dial in the chapel-yard of Maghull chapel bears the following inscription:—

"John Rose
John Almond
Chapelwardens, 1781
Harrison Liverpool."

THE OLD SUN-DIAL AT THORNTON.

The stone-work of the pedestal on which this dial stands was repaired in June, 1891, by Mr. Jas. Roscoe, clerk of works at Kirkby, at the sole cost of the right hon. the Earl of Sefton, K.G., who is the lord of the manor. As far as possible the old stones were reversed and re-cut, and in several places, where it was found absolutely necessary, new stones (red sandstone) were inserted, and the gnomon was re-set. The inscription on this dial is nearly illegible, the only letters decipherable being,

"Thos D . . . . tt."

ST. HELEN'S WELL AT SEFTON.

A wooden canopy, from designs by Mr. John

Douglas of Chester, was placed over this well during the summer of 1891; the sides of the well were re-built and a reservoir made, so that some of the adjacent cottages could be supplied with water. The work was carried out under the superintendence of Mr. James Roscoe, and at the sole cost of the Earl of Sefton, K.G.

NETHERTON GREEN.

The green was surrounded with railings and the old mounting-block repaired, by Mr. James Roscoe, at the cost of the Earl of Sefton, K.G., a few years back. This mounting-block was originally erected, some years ago, for the convenience of the late Earl of Sefton, when out hunting with his harriers.

WILLIAM E. GREGSON.

SUGGESTIONS FOR DESCRIBING ANCIENT BUILDINGS.

1. A preliminary description should be given of the neighbourhood and surroundings of the church or house, stating its distance from two or three well-known towns, and its relation to the points of the compass as regards those towns.

2. The ground-plan of the building should be first described, as it actually exists at the time of writing the description.

3. Then the various elevations, external and internal, should be given.

4. Next, the dates of the various portions of the structure, as determined by the mouldings and other incontrovertible architectural evidence, confirmed by actual documents, if such exist; bearing in mind that in the rebuildings which have so frequently taken place in the course of centuries, features of early date which happen to be in a good state of preservation are not infrequently used up again in the later structure.

5. The description should be accompanied by a table of architectural periods.

6. In many buildings the history of past alterations and rebuildings is clearly to be made out, by careful examination and by historical documents, but otherwise it is well to condense speculations on what might have been the original plans; and if such views are printed at all, they should be clearly given only as hypotheses.

7. It is generally desirable to re-write descriptions of this kind many times, carefully excluding all irrelevant matter, remembering that the public will not follow a long technical description.

8. Therefore the paper should have as many pictorial illustrations as funds will permit, and in all cases there should be a ground plan and at least one complete external pictorial view. In the case of quadrangular buildings, there should be a bird's-eye view. A section should, if possible, be given, and details of interesting features. The scale should be carefully marked.

9. A list of all books relating to the subject should be added, and it is often better, and perhaps more respectful to the authors, to give short quotations rather than a compilation, in which it is difficult to perceive whether the writer of the paper is giving the result of his own researches or those of other people.

10. In the case of houses, a brief history of the families who have lived in them should be given; and in the case of churches, there should be a list of rectors, and a description of all important monuments, memorial brasses, carving, and stained glass windows.

11. In Whewell's notes on *German Churches*, admirable rules are laid down for describing buildings, more or less elaborate, according to the time at the disposal of the visitor. His rules are intended for the use of amateurs, and if followed more extensively, there would be preserved to us records of many buildings which are fast disappearing. There are many such in Lancashire and Cheshire. This book should be in the Society's library, and the rules for describing buildings might with great advantage be printed for members of the Historic Society.

HENRY TAYLOR.

REPORT, 1895.

During the year, fourteen members have joined the Society; while six have died, and three have resigned their membership. Among those removed by death, with regret we chronicle the names of Philip Henry Rathbone, Alderman of Liverpool, a patriotic citizen, unselfish both in public and private life, who died 21st November; of the Reverend Andrew E. P. Gray, M.A., F.S.A., Rector of Wallasey, for many years on the Council of the Society, all too soon removed from the scene of his literary and parochial labours, dying at San Remo on the 11th of December; lastly, of John Parsons Earwaker, M.A., F.S.A., who was suddenly cut off in the flower of his age, in the full possession of his mental powers, at Pensarn, Abergele, on the 30th of January, leaving a gap in the ranks of thoroughly capable, laborious, topographer-genealogists which it will be hard to fill.

Nine papers, dealing with subjects connected with the history or antiquities of the two counties, were read during the year.

In the summer, Saturday afternoon excursions, under the guidance of Mr. W. Fergusson Irvine and Mr. W. E. Gregson, were made to Crosby Hall, where the party was courteously entertained by Mr. Blundell, of Crosby, and his sister; to Leasowe Castle and the Meols shore; to Boar's Den and Standish; and to Poole Hall and Eastham. To plan and carry out these small excursions occasions a good deal of trouble to those who are so good as to undertake the labour, and it seems a great pity that so few members are found to join in them.

PAPERS READ, 1895.

Jan. 10.	"A Note on the Common Land of Wallasey."	W. C. Ashby Pritt.
„ 10.	"On Traces of a Saxon Church at Bebington."	Edward W. Cox.
„ 24.	"Notes on Altcar Parish." ...	Rev. W. Warburton.
Feb. 7.	Do. ...	Do.
„ 21.	"Borwick Hall."	W. O. Roper.
Mar. 7.	"Sefton Church."	Rev. G. W. Wall, M.A.
„ 21.	Do.	Do.
Nov. 7.	"Cheshire in the Great Civil War."	A. M. Robinson.
„ 21.	"Moreton Old Hall."	Robert Head.
Dec. 5.	"Notes on Douglas Chapel."...	W. Fred. Price.
„ 19.	"Early Christianity in Wirral.".	W. Fergusson Irvine.

MEMBERS ELECTED, 1895.

Feb. 7. Alfred Ashworth.
„ 7. G. P. Forwood Heyn.
„ 21. Peter Blackburn.
Mar. 7. James Hoult, junr.
„ 21. James Williams.
Nov. 7. Sir Jas. de Hoghton, Bt.
„ 7. George McKibbin.
Nov. 7. George Pedley.
„ 7. T. Stanley Ball (Assoc.)
„ 7. Percy O. Weightman.
„ 7. T. Massey Allwood.
„ 21. Rev. R. E. Roberts, M.A.
Dec. 5. John Crook.
„ 5. Edmund Dickson.

Historic Society of Lancashire and Cheshire.

SUMMARY OF ACCOUNT OF RECEIPTS AND PAYMENTS FOR THE YEAR 1893.

Subscriptions received	£87	13	6	Balance due Treasurer, per last Account.....	£16	13 6
Life Compositions.....	5	5	0	Sessional Expenses—		
Sale of Society's Transactions	10	15	6	Fire Insurance ... £0 16 0		
Sale of Banners..... ...	30	0	0	T. Brakell—Printing, &c..... 23 10 0		
				Rent 10 10 0		
				E Doling—Teas, &c. 8 4 10		
				Secretary's expenses 9 5 11		
					52	6 9
				Subscription to Record Society, two years.....	2	2 0
				Excursion Account—Printing, &c.	2	8 2
				Vols. 43-44—Illusts. £6 18 6		
				Do. Index'g 2 2 0		
					9	0 6
				Vol. 45—Illustrations	6	11 0
				Balance carried forward	44	12 1
	£133	14	0		£133	14 0

H. D. ESHELBY,
Hon. Treasurer.

SUMMARY OF ACCOUNT OF RECEIPTS AND PAYMENTS FOR THE YEAR 1894.

Balance from 1893	£44	12	1	Sessional Expenses—		
Subscriptions and arrears received	365	8	0	Fire Insurance ... £0 16 0		
Sale of Society's Transactions	0	10	0	T. Brakell, Print'g 16 8 6		
				Rent 10 10 0		
				E. Doling—Teas, &c. 7 4 7		
				Secretary 26 5 0		
				Treasurer's Disb'ts, for Stamps, &c... 2 5 4		
					£63	9 5
				Subscription to Record Society, two years	2	2 0
				Indexing Crosse Charters.....	3	3 0
				Excursion Account—Printing	2	6 2
				Vol. 45—Printing, &c.....	139	16 9
				Vol. 46—Paid on account ...	5	5 0
				Balance carried forward	194	7 9
	£410	10	1		£410	10 1

H. D. ESHELBY,
Hon. Treasurer.

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Cornwall: *Jago, Langdon, Worth. See* Duloe, Biscovey, Lewannick.
Cowden: *Duncan, Leveson-Gower, Scott.*
Craignish: *Black.*
Cranborne Chase: *Armitage.*
Craniology: *Duckworth, Haddon, Reid, Smith.*
Crannogs: *Buick, Bulleid, Gray, Munro.*
Crawford (Fife): *Abercromby.*
Crete: *Myres.*
Crosses: *Allen, Carroll, Greenwell, Langdon, Paget, Rowbotham, Stokes.*
Croydon: *Griffith.*
Cumberland: *See* Plumbland, Stainton-in-Furness.

Dalaman: *Gray.*
Darowen: *Owen.*
Dartmoor: *Collier, Worth.*
Dean, Forest of: *Hyett.*
Deepdale: *Ward.*
D'Heere (Lucas): *Cust.*
Delgon: *M'Leod.*
Derbyshire: *Carrington, Kerry, Yeatman. See* Beardsall, Derby, Deepdale, Haddon, Matlock, Repton.
Derley: *Kerry.*
Devonshire: *Brownlow, Grimspound, Prowse, Reichel, Rowe, See* Brixham, Broadun, Budleigh, Churston Ferrers, Dartmoor, South Molton, Tavey Cleave, Torrington.
Dialect: *Dartnell.*
Dolcaradog: *Owen.*
Dolforwyn: *Williams.*
Domesday: *Irvine, Reichel.*
Doncaster: *Fairbank.*
Dorking: *Ashcombe.*
Dorsetshire. *See* Cranborne, Rushmore, Toller.
Dover: *Payne.*
Dublin: *Renaud.*
Duloe: *Jago.*
Dunnamore: *Carter.*
Dunollie: *Anderson.*
Durham, *Greenwell. See* Lanchester, Pittington.

Earthworks and mounds: *Ailsa, Beaumont, Bell, Fryer, Gould, Grimspound, Hughes, Jago, Maclean, Macnaughton, Pitt-Rivers, Wakeman. See* Tumuli.
Eastbourne: *Whitley.*
Ecclesiastical antiquities: *Bevan, Carõe, Comper, Cooper, Dowden, Evans, Fairbank, Freshfield, Gardiner, Gibson. Hay, Hope, Hughes, I. (T. S.), Jackson, Langdon, Legg, Leveson-Gower, Markham, Oliver,*

Page, Taylor, Virtue, Walker. *See* Bells, Church-plate, Churches, Crosses, Fonts.
Edenbridge: *Leveson-Gower.*
Edinburgh: *Lockhart, Miller.*
Eglish (co. Tyrone): *Latimer.*
Egyptian antiquities: *Findlay, Longman, Naville, Price, Whitehouse.*
Eindon (Carmarthenshire): *Allen.*
Eldon (Roxburghshire): *Christison.*
Essex: *Gould, Laver, Winstone.* *See* Berden, Broomfield, Halstead, Harlow, Layer Marney, Leez, Pleshy, Rayleigh Mount, Stratford, Langthorne, Theydon Garnon.
Ethnography: *Browne, Fawcett.*
Eudon Burnell: *Purton.*
Eudon George: *Purton.*
Eustace family: *Murphy.*
Exmoor: *Rawle.*

Falkirk: *Miller.*
Falstone: *Waylen.*
Faversham: *Giraud.*
Fern (Forfarshire): *Clazey.*
Filborough: *Arnold, Nevill.*
Finchale: *Fowler.*
Folklore: *Amery, Anichkof, Ball, Bather, Black, Burne, Cook, Duncan, Ferguson, Fisher, Frazer, Gerish, Hartland, Hesseling, Hoppell, Jacobs, Kay, Ker, Kinahan, Legg, March, Meyer, Moore, Murray-Aynsley, Owen, Powell, Rouse, Salmon, Schultz, Sewell, Spurrell, Stokes, Waddell, Walhouse, Wood.*
Fonts: *Allen (J. R.), Fishwick, Lewis, Lynam, Winchester,*
Forgendenny (Perthshire): *Bell.*
Furse family: *Carpenter.*

Gardening: *Archæologia.*
Garter order of: *Thompson.*
Genealogies and family history: *Aylmer, Burson, Carpenter, Codrington, Corbett-Winder, Dunn, Earle, Ebblewhite, Fitzgerald, Jones, Letts, Lloyd, Maitland, Marshall, Milbourn, Norcliffe, Phillips, Pilkington, Pugh, Sandford, Vaughan, W.(R.)*
Glastonbury: *Bulleid.*
Gloucestershire: *Maclean*: *See* Dean. Newnham.
Gloverstone: *Shrubsole.*
Gower: *Clark, Morgan.*
Grangemellon: *Weldon.*
Gravesend: *Arnold.*
Great Boughton: *Shrubsole.*
Greek antiquities: *Bather, Benson, Cook, Ely, Evans, Falkener, Fortnum, Frazer, Gardner, Hicks, Jones, Kirker, Loring, Murray, Paton, Richards, Sellers, Smith, Verrall, Woodhouse.*
Guisbrough: *Hodges.*

Haddon Hall: *Carrington.*
Halstead: *Sperling.*
Hampshire: *see* Andover, Silchester, Southampton, Stoneham, Winchester.
Hampsthwaite: *Fowler, Stephenson.*
Harlow: *Gould.*
Heraldry: *Franks, Gray, Grazebrook, Hope, Round, Rylands, Vinycomb, Weber.*
Herbert family: *I.(M.C.)*
Heytesbury House: *Brakspear*
High Ercall: *Vane.*
High Ham: *Crossman.*
Holywood: *Coles.*
Hopton Hall: *Hartshorne.*
Huish Episcopi: *Stubbs.*
Hut circles: *Burnard, Gould.*

Inscriptions: *Jago.*
Crosses: *Allen, Langdon.*
Greek: *Hicks.*
Roman: *Cox, Haverfield.*
Rock (African): *Howarth.*
Wales: *Rhys.*
See Ogham, Runic.
Insignia: *Brook, Ferguson, Goddard.*
Institutions:
Parish: *Lloyd.*
See Manor, Municipal.
Ireland: *Allen, Browne, Buick, Coffey, Deane, Fetherstonhaugh, Fitzgerald, Frazer, Graves, Gray, Haddon, Hassé, Hickson, Kinahan, Kirker, Knowles, Letts, Lynch, March, Mills, Murphy, Olden, O'Looney, O'Reilly, Orpen, Rotheram, Salmon, Stokes, Swan, Trench, Westropp, Willis-Bund.*
See Agalurcher, Athy, Britway, Bray, Castledermot, Clane, Dublin, Dunnamore, English, Grangemellon, Jigginstown, Killashee,

Kilteel, Limerick, Loughcrew, Mallow, Maynooth, Moone, Naas, Navan, Old Connaught, Rathnageeragh, Ross, Tara, Timolin.
Ivy Church (Wilts): *Dixon.*

Japan: *Aston.*
Jigginstown: *Vicars.*
Jones of Garthmill: *Jones.*

Kent: *Bell, Cave-Browne, Livett, Payne, Woodruff.* *See* Barham, Boughton, Bromfield, Canterbury, Cowden, Dover, Edenbridge, Faversham, Filborough, Gravesend, Leeds, Orpington, Preston, Rochester, Sandgate, Teynham, Whitefield.
Kerry (parish of): *Rowley-Morris.*
Kettins (Forfarshire): *Hutcheson.*
Kirkby: *Hill.*
Kirkcudbright: *Coles.*
Kirkham: *Compton.*
Killashee: *Murphy.*
Kilteel: *Mayo.*
Kirkoswald (Ayrshire), *Ailsa.*
Kirkstall: *Thoresby.*
Kynaston family: *Burson.*

Lambeth: *Kershaw.*
Lancashire: *Allen, Dolan, Harrison, Rylands.* *See* Childwall, Chorley, Kirkby, Little Crosby, Liverpool, Manchester, Meols Shore, Middleton, Pilkington, Rivington, Rochdale, Whalley.
Lanchester: *Hooppell.*
Langport Eastover: *Paul.*
Langport: *Norris, Weaver.*
Language: *Aston, Ray, Rhys.*
Layer Marney: *Beaumont.*
Leeds (Kent): *Cave-Browne.*
Leeds (Yorks): *Brigg, C. (E. K.), Marshall, Thoresby.*
Leez: *Chancellor, Sergeaunt.*
Leicester: *Bellairs, Jackson.*
Leicestershire. *See* Appleby, Claybrooke, Leicester.
Leighton: *Leighton.*
Leighton (Archbishop): *Carrick.*
Lewannick: *Langdon.*
Lewes, Sussex): *Allen.*
Lewis (Island): *Anderson.*
Limerick: *Hewson.*
Lincoln: *Wilson.*
Lincolnshire: *Atkinson.* *See* Lincoln, Rippingdale.
Lithography: *Green.*
Little Crosby: *Watts.*
Little Horwood: *Keyser.*
Liverpool: *Gibson.*
Llanbeblig: *Hughes.*
Llandrinio: *Thomas.*
Llandyssilio: *Evans.*
Llaneilian: *Hughes.*
Llansantffraid: *I. (T. S.)*
Llansilin: *Baker.*
Llantwit Major: *Allen.*
Llanwddyn: *Llanwddyn.*
Lloyd family: *Lloyd.*
Locks: *André.*
London: *Freshfield, Green, Micklethwaite, Read.*
Long Sutton: *Morland.*
Longleat: *Talbot.*
Loughcrew: *Frazer.*
Luing: *Macnaughton.*

Mallow: *Berry.*
Man: *Moore, Wood.*
Manchester: *Brooke, Letts.*
Manorial history: *Baildon, Berry Holmes, Kerr, Kershaw, M. (A.S.), Pearson, Pollock, Purton, Watts.*
Margaret Tudor, portrait: *Mackay.*
Martin (Wilts): *Ponting.*
Masons' marks: *Rylands.*
Matlock Moor: *Cox, Haverfield.*
Maynooth: *Leinster.*
Meiford: *Lloyd, Thomas.*
Meols Shore: *Potter.*
Merchants' marks: *Cuming, Welch.*
Middleton: *Dean.*
Midton: *Macrae.*
Milbourne family: *Milbourn.*
Modern period, antiquities of: *Acland.* *See* Chests, Locks, Masons' Marks, Merchants' Marks, Sandals, Targets, Tiles.
Molyneux (Richard 2nd Visct.): *Earle.*
Monkswood (Somersetshire): *Winwood.*
Monuments, effigies and tombs: *Allen, Ashcombe, Davis, Fowler, Gardiner, Hartshorne, Hope, Letts, Leveson-Gower, Lynam, Owen, Renaud, Stephenson, Thomas, Williams, Wilson.*
Moone: *Carroll.*
Morocco: *Meakin.*
Mosley family: *Letts.*
Municipal history: *Clutterbuck, Drinkwater, Ferguson, Fletcher, Fuller,*

Gibson, Goddard, Hibbert, Kerr Taylor, Vaughan, Vigors.
Musical instruments: *Etheridge.*
Musselburgh: *Lowe.*

Naas: *De Burgh.*
Navan: *Moore.*
Nether-thong: *Morehouse.*
Newbattle: *Carrick.*
Newnham: *Kerr.*
Norman period: *Allen, Levitt.*
Northamptonshire. *See* Peterborough, Welford.
Northfield: *Pearson.*
Northop: *Owen.*
Nubia: *Clark.*
Numismatics:
Alexander: *Oman.*
Crete: *Myres.*
English: *Hoblyn.*
Greek: *Six, Worth.*
Henrietta Maria: *Grueber.*
James I: *Montagu.*
Medals: *Weber.*
Oriental: *Codrington, Cunningham.*
Roman: *Hill.*
Saxon: *Evans, Grueber.*
Scotland: *Richardson.*
Sicilian: *Evans.*
Trade tokens: *Willis.*

Oberchurch: *Cox.*
Ogham inscriptions: *Graves, Langdon, Lynch.*
Old Connaught: *Wakeman.*
Oldbury Hill: *Cunnington.*
Olney: *Gough.*
Ornament:
Prehistoric: *Coffey.*
Irish: *Trench.*
Orpington: *Virtue.*
Osgoldcross: *Holmes.*
Oswestry: *Parry-Jones.*
Oxford: *Hope.*
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Padbury: *Keyser.*
Paintings: *Keyser, Mackay, Montgomeryshire, Robinson.*
Pampocalia: *Bodington.*
Pawson family: *Norcliffe.*
Persian antiquities: *Ball.*
Peterborough: *Bodger, Irvine.*
Pilkington: *Cox.*
Pilkington family: *Pilkington.*
Pittenweem: *Lyon.*
Pittington: *Fowler.*
Place-names: *Christison, Coleman, Duignan, Ebblewhite, Hickson, Irvine, Miller, Reichel, W.(R.).*
Plas Mawr: *Hughes.*
Pleshy: *Round.*
Plumbland: *Cowper.*
Prehistoric antiquities: *Black, Christison, Clazey, Coffey, Coles, Dawkins, Deane, Hewison, Knowles, Morgan, Myres, Rotherham, Sanford, Winstone, Worth. See* Bronze age, Crannogs, Hut Circles, Mounds, Ornaments, Stone age.
Preston: *Robertson.*

Raby: *Hodgson.*
Rathnageeragh: *Vigors.*
Rayleigh Mount: *Round.*
Reading: *Stevens.*
Reame family: *Marshall.*
Registers, *Bates, Churchstoke, Hodgson, Leveson-Gower, Pritt, Sankey, Sperling.*
Repton: *Irvine.*
Rippingdale: *Fowler.*
Rivington: *Rivington.*
Roads: *Laver, MacDonald.*
Rochdale: *Fishwick.*
Rochester: *Aveling, Livett, Payne.*
Roman antiquities: *Bodger, Fryer, Goddard, Greenwell, Morland, Morris, Shrubsole, Turner, Ward.*
Altars: *Bodington.*
Coins: *Hill.*
Kilns and pottery: *Cunnington.*
Monuments: *Cox.*
Pig of lead: *Cox, Haverfield.*
Roads: *MacDonald.*
Sandals: *Wells.*
Sewers: *Bellairs.*
Sites: *Fox, Haverfield.*
Tools (iron): *Evans.*
Waterpipes: *Shrubsole.*
Rome: *Forbes.*
Ross: *Vigors.*
Round Towers: *Fitzgerald, Westropp.*
Runic monuments: *Cox.*
Rushmore: *Pitt-Rivers.*

St. Andrews: *Brook.*
Sandal (Yorks): *Walker.*
Sandals: *Barrett, Wells.*
Sandgate: *Fynmore, Rutton*

Saxon antiquities: *Brock, Griffith, Irvine, Payne, Read, Stevens.*
Scotland: *Allen, Anderson, Black, Brook, Christison, Coles, Duns, Goudie, Gray, Macdonald, MacKay, Mackinlay, McLeod, Munro, Rhys, Russell.* *See* Aberdeen, Burghead, Bute, Campbeltown, Craignish, Crawford, Dalaruan. Delgon, Dunollie, Edinburgh, Eldon, Falkirk, Fern, Forgandenny, Holywood, Kettins, Kirkcudbright, Kirkoswald, Lewis, Luing, Midton, Musselburgh, Newbattle, Pittenweem, St. Andrews, Shetland.
Sculptured antiquities: *Allen, Browne, Frazer, Higgins, Thomas.*
Seals: *Hope, Murphy, Wyon.*
Selattyn (Shropshire): *Bulkeley-Owen.*
Shamrock: *Frazer, Salmon.*
Shelvock: *Kenyon.*
Shetland: *Goudie.*
Shoes (raw-hide): *Mackay.*
Shrewsbury: *Blakeway, Drinkwater, Fletcher, Lloyd, W.* (*G. D. F.*)
Shropshire: *Calvert, Duignan, Kenyon.* *See* Chetton, Chirbury, High Ercall, Oswestry, Selattyn, Shelvock, Shrewsbury, Wenlock.
Silchester: *Evans, Fox.*
Somersetshire. *See* Axbridge, Burton Pynsent, Exmoor, Glastonbury, High Ham, Huish Episcopi, Langport, Langport Eastover, Long Sutton, Stoke-under-Hamdon, Wedmore, Wells.
South Molton: *Worth.*
Southampton: *Clutterbuck.*
Spofford: *Collins.*
Stainton-in-Furness: *Cowper.*
Stillington (Bishop): *Jex-Blake.*
Stockton: *M.* (*A. S.*)
Stoke-under-Hamdon: *Batten.*
Stone Age: *Bell, Dawkins, Duns, Findlay, Gray, Hayden, Knowles, Owen, Shrubsole.*
Stoneham (North): *Kitchen.*
Strata Marcella: *J.* (*M. C.*)
Stratford Langthorne: *Stevens.*
Sussex: *See* Chichester, Eastbourne, Lewes, Wadhurst.
Surrey: *Cooper, Crisp, Stevenson.* *See* Beddington, Compton, Croydon, Dorking, Lambeth.
Suffolk: *See* Wenhaston.
Sweathouse: *Latimer.*
Talley: *Owen.*
Tara: *Murphy.*
Targets: *Anderson.*
Tavey Cleave: *Gould.*
Teilo: *Willis-Bund.*
Teynham: *Payne.*
Theydon Garnon: *Waller.*
Tiles: *Brakspear, Frazer.*
Timolin: *Hartshorne.*
Toller (Great): *Lewis.*
Torrington (Great): *Doe.*
Tournaments: *Green.*
Treceiri (Carnarvonshire): *Christison.*
Trewern Hall: *M.* (*E.R.*).
Tumuli: *Fryer, Goddard, Letts, Read.*

Urns (funeral): *Chamberlain, Clazey, Coles, Cunnington, Gray, Lowe.*

Valle Crucis: *Hughes, Smith.*

Wadhurst: *Gardiner.*
Wales: *Allen, Allen* (*Mrs. T.*), *Davies, Dwnn, Eisteddfod, Fisher, Ll.* (*W. V.*), *Lloyd, M.* (*E.R.*), *Montgomeryshire, Owen, Rhys, Rowley-Morris, S.* (*G.*) *Taylor, Thomas, Tierney, Vaughan, W.* (*R.*), *Williams, Willis-Bund, Wyon.* *See* Bettws, Brecon, Bridgend, Cardiff, Churchstoke, Darowen, Dolcaradog, Dolforwyn, Eindon, Gower, Kerry, Leighton, Llanbeblig, Llandrinio, Llandysillio, Llaneilian, Llantwit Major, Llanwddyn, Meiford, Northop, Plas Mawr, Strata Marcella, Talley, Treceiri, Teilo, Valle Crucis.
Wallasey: *Pritt, Radcliffe.*
Wansdyke: *Pitt-Rivers.*
Wardon: *Compton.*
Warminster: *Ponting.*
Welford: *Markham.*
Wells: *Browne, Buckle, Church, Hope, Moore, Owen.*
Wedmore: *Sanford.*
Wenhaston: *Keyser.*
Wenlock: *Vaughan.*
Whalley (Lancashire): *Micklethwaite.*
Whitefield (Kent): *Brock.*
Wills: *Brigg, Crisp, M.* (*E.R.*), *Montgomeryshire.*
Wilton: *Yates.*

Wilts: *Dartnell, Goddard, Holgate, Willis, Wiltshire. See* Box, Broadchalke, Broomsgrove, Collingbourne Ducis, Falstone, Heytesbury, Ivy Church, Longleat, Martin, Oldbury Hill, Stockton, Warminster, Wilton.
Winchester: *Jacob, Kershaw, Winchester.*
Windsor: *Hope.*
Wirrall: *Cox, Irvine.*
Woodstock: *Marshall.*
Worcestershire: *See* Northfield.
Wragby: *Sankey.*

Yorkshire: *Baildon, Ellis, Glynne, Thoresby. See* Arthington, Bosville, Doncaster, Guisbrough, Hampsthwaite, Kirkstall, Leeds, Netherthong, Osgoldcross, Pampocalia, Sandal, Spofford, Wragby.

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REPORT

OF THE

SUB-COMMITTEE

ON A

PHOTOGRAPHIC SURVEY

OF

ENGLAND AND WALES.

PUBLISHED UNDER THE DIRECTION OF THE CONGRESS OF ARCHÆOLOGICAL SOCIETIES IN UNION WITH THE SOCIETY OF ANTIQUARIES.

1895

CONGRESS OF ARCHÆOLOGICAL SOCIETIES,

1894.

Report of the Sub-Committee on the Photographic Survey of England and Wales.

The Sub-Committee has considered the subject referred to it by the Congress, as to the best method of promoting a general Photographic Record of the Country on the lines adopted by the Society for the Photographic Survey of the County of Warwick.

The Sub-Committee is of opinion that the establishment of such a general Photographic Record of all works of antiquity is of the highest importance, and that the Societies in Union should use their best efforts to establish, for their particular counties, associations on the basis of that so successfully initiated by the Warwickshire Society, and followed by the Royal Society of Antiquaries of Ireland.

It may be expected that Societies organized on these lines, besides being of the greatest value to antiquaries, will be readily supported by the many interested in photography, who will be glad to feel that their efforts are incorporated and preserved for ever in what will eventually become a national collection. A more intelligent interest will be created in what is often at present a desultory and useless amusement, and the Archæological Societies will doubtless be strengthened by the addition of many intelligent members.

The following Regulations are suggested for adoption:—

1. That all photographs be as large as possible, whole plate being preferred, but in no case less than ¼ plate.

2. That they be printed in permanent process.

3. That while artistic effect is a valuable addition to a picture, it should not be achieved at the sacrifice of the work illustrated, but the point of view should be chosen to show as clearly as possible the details of the subject.

This is especially important in the case of tombs, effigies, and various architectural details, where it will often be impossible to combine picturesque effect and valuable record. While, therefore, it will be necessary to keep up a certain standard of artistic skill, plates should be preferred which clearly show architectural or other facts that can only be adequately recorded by the deliberate sacrifice of picturesque effect.

4. That some arrangement should be made to supply a scale in all illustrations, since without this many are practically valueless.

Particulars of size can be added in the accompanying description, but it is far better that an actual scale should be given by the inclusion in the picture of a graduated staff or a 3 ft. rod or walking stick, which may generally be unobtrusively introduced. In a series of photographs of Roman masonry now in preparation for the Society of Antiquaries a graduated scale,* marked clearly with English and French measures, is in all cases included. The scale must, of course, be placed in the same plane as the object to be photographed.

The Congress most strongly recommends the adoption of the double scale, which will render the photographs of European value, and materially assist English scholars in the work of comparison.

5. That a description in all cases accompany the photograph, giving the size, general condition, and as many particulars as possible of the object illustrated.

6. That all particulars as to history, date, etc., be carefully edited by competent authorities, as otherwise much false and often ridiculous information may be spread and perpetuated.

7. That the copies of the photographs for the collection be mounted by the curator on stout cards, uniform with those of the Warwickshire Survey, and the descriptive particulars legibly written or printed on the back, and the title on the front.

The plan adopted in Warwickshire of selecting a Hundred for the work of each year, and committing one square of the 6-inch Ordnance Map to individual or associated workers, provides for a systematic and exhaustive record that will be much more valuable than desultory or haphazard contributions. The jealousies that might arise in the selection of examples of prominent interest will also be avoided.

Where a county is divided amongst several Photographic Societies, the number of localities to be illustrated can be increased accordingly.

The following Rules are copied from those of the Warwickshire Survey Section of the Birmingham Photographic Society:

"That the 6-inch Ordnance Map be adopted as the basis of the Survey.

"That the work be conducted, as far as may be convenient, on the lines of the Hundreds.

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* Printed copies of this scale (Price 6d., post free, or 5s. per dozen), can be obtained on application to the Assistant-Secretary of the Society of Antiquaries, Burlington House, London, W.

"That in order to systematise the work it is desirable that members shall confine their work, as far as possible, to the Hundred selected for the ensuing year.

"That each square of the Ordnance Map (containing, roughly, six square miles) shall be considered a distinct field for work, and that any member may have allotted to him such square as he may select, unless such square has been previously allotted."

Another and perhaps better way, which has been adopted by the Guildford Society, is to divide the 6-inch Ordnance Map into distinct blocks, with natural boundaries, and to furnish the members to whom a block is allotted with a corresponding plan cut from the 1-inch Ordnance Map, and mounted on card.

To facilitate access to objects to be illustrated, cards of introduction should be provided, and issued to those who undertake work. It is suggested that the cards be made to run for one year only, and be not re-issued except to those who are doing satisfactory work.

It is desirable that a Committee should prepare a schedule of the principal objects of which it is desired to obtain records, but such a list should not be regarded as in any way exhaustive, and may be supplemented by individual observation.

The photographing of portraits, already begun by the Warwickshire Society, is also of great value where it can be effected.

Besides objects of archæological interest, photographs should be welcomed that give types of natives and groups of school children. These will be of the highest value to ethnological students. The ethnological photographs should, if possible, be taken in accordance with the directions laid down by Mr. Francis Galton. These may be obtained from the British Association, at Burlington House.

Photographs of objects of natural history, and of landscapes or geological features, should be encouraged and accepted, as they may be ultimately gathered into a separate collection.

Many of the County Societies are for the study of natural history as well as of archæology, and where this is not the case proper custodians can eventually be found for the various collections.

It is desirable, to avoid risk of loss by fire, that at least three sets of Prints should be preserved by way of record: one by the County Society; a second by the British Museum; and a third, of archæological plates, by the Society of Antiquaries. The third prints from those plates which illustrate science might be deposited with the societies representing the various subjects, such as the Anthropological Institute or the Geological and Linnæan Societies.

It is thought that, pending the general adoption of County Museums, the various County Archæological Societies would be the best custodians of the collections; but it will probably be more acceptable to those who photograph that it should be clearly understood that the custody is temporary and may be withdrawn at any time.

It will constantly be the case that photographs of a neighbourhood will be taken by strangers, but it is thought that the general adoption throughout England of such a scheme as that proposed will be sufficiently widely known to induce such photographers to communicate their work to the various centres, although they may not be personally interested in such centres.

The Sub-Committee suggests that the various Archæological Societies should take the initiative in founding local associations for the preparation of the Photographic Record.

These associations should have their own executive, and the County Society should suggest the names of certain competent archæologists to serve on the councils. Where Photographic Societies already exist, efforts should be directed to bringing these into union and supplying the necessary information.

Sir J. B. Stone, who had so much to do with initiating the Birmingham scheme, strongly urges that a national society should be formed for the purpose of promoting the Photographic Record, and the Committee are of opinion that a strong central body would be of the greatest service, and they recommend the Congress to do their best to assist such a scheme, should it be put forward under good auspices.

The Sub-Committee wishes to point out that it is not necessary and, perhaps, not altogether desirable, that the County Archæological Societies should add to their work, already arduous enough, this of the Photographic Record.

It will be sufficient that they should promote local Photographic Societies, form a medium of union, and supply skilled advice on the subject of archæology.

RALPH NEVILL,
GEORGE E. FOX,
W. H. ST. JOHN HOPE.

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Forms of Schedule prepared by a Committee of the British Association for the Advancement of Science, appointed to Organise an Ethnographical Survey of the United Kingdom.

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Dr. J. Beddoe, F.R.S.; Arthur J. Evans, F.S.A.; Sir H. H. Howorth, F.R.S.; Professor R. Meldola, F.R.S.

John Rhys, M.A., Jesus Professor of Celtic in the University of Oxford, and also Professor Boyd Dawkins, F.R.S., E. S. Hartland, F.S.A., Edward Laws, the Ven. Archdeacon Thomas, F.S.A., S. W. Williams, F.S.A., and J. Romilly Allen, F.S.A. Scot. (Secretary), representing the Cambrian Archæological Society, and forming a Sub-Committee for Wales.

Joseph Anderson, LL.D., Secretary of the Society of Antiquaries of Scotland.

Professor D. J. Cunningham, F.R.S., C. R. Browne, M.D., and Professor A. C. Haddon, M.A., representing the Royal Irish Academy, and forming a Sub-Committee for Ireland (Prof. Haddon, Secretary).

E. Sidney Hartland, F.S.A., Secretary.

This Committee has already made two preliminary reports to the Association, in which the names of 367 villages or places in various parts of the United Kingdom have been indicated as especially to deserve ethnographic study. The list, large as it is, is not exhaustive. For these and such other villages and places as may appear to be suitable, the Committee propose to record—

(1) Physical types of the inhabitants;
(2) Current traditions and beliefs;
(3) Peculiarities of dialect;
(4) Monuments and other remains of ancient culture; and
(5) Historical evidence as to continuity of race.

*** All communications should be addressed to 'THE SECRETARY OF THE ETHNOGRAPHIC SURVEY, British Association, Burlington House, London, W.'

The most generally convenient method of organising a simultaneous inquiry under these five heads appears to be the appointment of a sub-committee in each place, one or more members of which would be prepared to undertake each head of the inquiry. For the ancient remains advantage should be taken of the work of the Archæological Survey where it is in operation. The general plan of the Committee is discussed in an article, On the Organisation of local Anthropological Research, in the 'Journal of the Anthropological Institute' of February 1893.

For the use of inquirers copies on foolscap paper of the Forms of Schedule have been prepared, giving a separate page or pages of foolscap for each head of the inquiries, on which are the questions and hints prepared by the Committee, the lower portion of each page, to which should be added as many separate sheets of foolscap as may be required, being left for answers; and, with regard to the physical observations, a single page of foolscap has been set aside for the measurements of each individual to be observed. The requisite number of copies of the foolscap edition of the schedules and of extra copies of the form for the persons to be photographed and measured will be supplied on application.

Communications should all be written on foolscap paper, and the writing should be on one side only of the page, and a margin of about one inch on the left-hand side of the page should be left, with a view to future binding.

Directions for Measurement.

Instrument required for these measurements:—The 'Traveller's Anthropometer,' manufactured by Aston & Mander, 25 Old Compton Street, London, W.C.; price 3*l.* 3*s.* complete; without 2-metre steel measuring tape and box footpiece, 2*l.* 10*s.* With this instrument all the measurements can be taken. In a permanent laboratory it will be found convenient to have a fixed graduated standard for measuring the height, or a scale affixed to a wall. For field work a tape measure may be temporarily suspended to a rigid vertical support, with the zero just touching the ground or floor.

A 2-metre tape, a pair of folding callipers, a folding square, all of which are graduated in millimetres, and a small set-square can be obtained from Aston & Mander for 1*l.* 6*s.*: with this small equipment all the necessary measurements can be taken.

Height Standing.—The subject should stand perfectly upright, with his back to the standard or fixed tape, and his eyes directed horizontally forwards. Care should be taken that the standard or support for the tape is vertical. The stature may be measured by placing the person with his back against a wall to which a metre scale has been affixed. The height is determined by placing a carpenter's square or a large set-square against the support in such a manner that the lower edge is at right angles to the scale; the square should be placed well above the head, and then brought down till its lower edge feels the resistance of the top of the head. The observer should be careful that the height is taken in the middle line of the head. If the subject should object to take off his boots, measure the thickness of the boot-heel, and deduct it from stature indicated in boots.

Height Sitting.—For this the subject should be seated on a low stool or bench, having behind it a graduated rod or tape with its zero level with the seat; he should sit perfectly erect, with his back well in against the scale. Then proceed as in measuring the height standing. The square should be employed here also if the tape against a wall is used.

Length of Cranium.—Measured with callipers from the most prominent part of the projection between the eyebrows (glabella) to the most distant point at the back of the head in the *middle line*. Care should be taken to keep the end of the callipers steady on the glabella by holding it there with the fingers, while the other extremity is searching for the maximum projection of the head behind.

Breadth of Cranium.—The maximum breadth of head, which is usually about the level of the *top* of the ears, is measured at right angles to the length. Care must be taken to hold the instrument so that both its points are exactly on the same horizontal level.

Face Length.—This is measured from the slight furrow which marks the root of the nose, and which is about the level of a line drawn from the centre of the pupil of one eye to that of the other, to the under part of the chin. Should there be two furrows, as is often the case, measure from between them.

Upper Face Length.—From root of nose to the interval between the two central front teeth at their roots.

Face Breadth.—Maximum breadth of face between the bony projections in front of the ears.

Inter-ocular Breadth.—Width between the internal angles of the eyes. While this is being measured the subject should shut his eyes.

Bigonial Breadth.—Breadth of face at the outer surface of the angles of the *lower* jaw below the ears.

Nose Length.—From the furrow at root of nose to the angle between the nose and the upper lip in the middle line.

Breadth of Nose.—Measured horizontally across the nostrils at the widest part, but without compressing the nostrils.

Height of Head.—The head should be so held that the eyes look straight forward to a point at the same level as themselves—*i.e.*, the plane of vision should be exactly horizontal. The rod of the Anthropometer should be held vertically in front of the face of the subject, and the upper straight arm should be extended as far as possible and placed along the middle line of the head; the shorter lower arm should be pushed up to the lower surface of the chin. When measured with the square the depending bar must be held vertically in front of the face (with the assistance of the spirit-level or plumb-line), and the small set-square passed up this arm from below in such a manner that its horizontal upper edge will come into contact with the lower contour of the chin. The distance between the lower edge of the horizontal bar of the square and the upper edge of the set-square can be read off, and this will be the maximum height of the head.

Height of Cranium.—The head being held in precisely the same manner as in measuring the height of the head, the instrument is rotated to the left side of the head, its upper bar still resting on the crown, and the recording arm (or the set-square) is pointed to the centre of the line of attachment of the small projecting cartilage in front of the ear-hole.

NOTE.—It is essential that these rules should be strictly followed in order to secure accuracy. All measurements must be made in millimetres. If possible, the subject's weight should be obtained, and recorded in the place set apart for remarks. The observer is recommended to procure 'Notes and Queries on Anthropology,' 2nd edition, from the Anthropological Institute, 3 Hanover Square, London, W.; net price, 3*s.* 6*d.*

Place _____ · *Name of Observer* _____

Physical Types of the Inhabitants.

Number	Date of Measurement	Surname	Christian Name	Age	Sex	Town or Village	County

Surnames	Surname of your Father	Surname of your Mother before she was married	What district do your Parents' people come from?	
			Your Father's?	Your Mother's?

Have your Father's people occupied that part of the country for long? if not, state what you know of their original locality	Occupation

	General Condition: (1) stout; (2) medium; (3) thin.	Photograph number. (N.B.—The photograph of the person measured should be sent along with this schedule.)
	Skin: (1) pale; (2) ruddy; (3) dark.	Freckled (?).
	Hair: (R) red; (F) fair; (B) brown; (D) dark; (N) black.	(1) straight; (2) wavy; (3) curly.
	Colour of Beard: (R); (F); (B); (D); (N).	
	Eyes: (1) blue; (2) light grey; (3) dark grey; (4) green; (5) light brown; (6) dark brown.	
	Shape of Face: (1) long and narrow; (2) medium; (3) short and broad. (*a*) cheek-bones inconspicuous; (*b*) cheek-bones prominent.	
	Profile of Nose: Compare with outline figures at foot, and give the number with which the nose under examination most closely corresponds.	
	Lips: (1) thin; (2) medium; (3) thick.	
	Ears: (A) Flat; (B) outstanding; (*a*) coarse; (*b*) finely moulded.	
	Lobes of Ears: (1) absent; (2) present; (*a*) attached; (*b*) detached.	

Height		Cranium		Face				
Standing	Sitting	Length	Breadth	Length	Upper Face Length	Breadth	Inter-ocular Breadth	Bigonial Breadth

Nose		Height of Head	Height of Cranium
Length	Breadth		

Remarks

Fig 1.

Fig 2.

Fig 3.

Fig 4.

Fig 5.

Physical Types of the Inhabitants—(continued).

PHOTOGRAPHIC PORTRAITS.

Facial characteristics are conveniently recorded by means of photographs, taken in the three ways explained below. Amateurs in photography are now so numerous that it is hoped the desired materials may be abundantly supplied. At least twelve more or less beardless male adults and twelve female adults should be photographed. It will add much to the value of the portrait if these same persons have also been measured. The photographs should be mounted on cards, each card bearing the name of the district, and a letter or number to distinguish the individual portraits; the cards to be secured together by a thread passing loosely through a hole in each of their upper left-hand corners. Three sorts of portrait are wanted, as follows:—

(*a*) A few portraits of such persons as may, in the opinion of the person who sends them, best convey the peculiar characteristics of the race. These may be taken in whatever aspect shall best display those characteristics, and should be accompanied by a note directing attention to them.

(*b*) At least twelve portraits of the *left* side of the face of as many different adults of the same sex. These must show in each case the *exact* profile, and the hair should be so arranged as fully to show the ear. All the persons should occupy in turn the same chair (with movable blocks on the seat, to raise the sitters' heads to a uniform height), the camera being fixed throughout in the same place. The portraits to be on such a scale that the distance between the top of the head and the bottom of the chin shall in no case be less than $1\frac{1}{4}$ inch. Smaller portraits can hardly be utilised in any way. If the incidence of the light be not the same in all cases they cannot be used to make composite portraits. By attending to the following hints the successive sitters may be made to occupy so nearly the same position that the camera need hardly be refocussed. In regulating the height of the head it is tedious and clumsy to arrange the proper blocks on the seat by trial. The simpler plan is to make the sitter first take his place on a separate seat with its back to the wall, having previously marked on the wall, at heights corresponding to those of the various heights of head, the numbers of the blocks that should be used in each case. The appropriate number for the sitter is noted, and the proper blocks are placed on the chair with the assurance that what was wanted has been correctly done. The distance of the sitter from the camera can be adjusted with much precision by fixing a looking-glass in the wall (say five feet from his chair), so that he can see the reflection of his face in it. The backward or forward position of the sitter is easily controlled by the operator, if he looks at the sitter's head over the middle of the camera, against a mark on the wall beyond. It would be a considerable aid in making measurements of the features of the portrait, and preventing the possibility of mistaking the district of which the sitter is a representative, if a board be fixed above his head *in the plane of his profile*, on which a scale of inches is very legibly marked, and the name of the district written. This board should be so placed as just to fall within the photographic plate. The background should be of a medium tint (say a sheet of light brown paper pinned against the wall

beyond), very dark and very light tints being both unsuitable for composite photography.

(*c*) The same persons who were taken in side-face should be subsequently photographed in *strictly* full face. They should occupy a different chair, the place of camera being changed in accordance. Time will be greatly saved if all the side-faces are taken first, and then all the full faces; unless, indeed, there happen to be two operators, each with his own camera, ready to take the same persons in turn. The remarks just made in respect to (*b*) are, in principle, more or less applicable to the present case; but the previous method of insuring a uniform distance between the sitter and the camera ceases to be appropriate.

It is proposed that composites of some of these groups shall be taken by Mr. Galton, so far as his time allows.

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*Place*_____ *Name of Observer*_____

2. *Current Traditions and Beliefs.*

Folklore.

Every item of folklore should be collected, consisting of customs, traditions, superstitions, sayings of the people, games, and any superstitions connected with special days, marriages, births, deaths, cultivation of the land, election of local officers, or other events. Each item should be written legibly on a separate piece of paper, and the name, occupation, and age of the person from whom the information is obtained should in all cases be carefully recorded. If a custom or tradition relates to a particular place or object, especially if it relates to a curious natural feature of the district, or to an ancient monument or camp, some information should be given about such place or monument. Sometimes a custom, tradition, or superstition may relate to a particular family or group of persons, and not generally to the whole population; and in this case care should be exercised in giving necessary particulars. Any objects which are used for local ceremonies, such as masks, ribbons, coloured dresses, &c., should be described accurately, and, if possible, photographed; or might be forwarded to London, either for permanent location, or to be drawn or photographed. Any superstitions that are believed at one place and professedly disbelieved at another, or the exact opposite believed, should be most carefully noted.

The following questions are examples of the kind and direction of the inquiries to be made, *and are not intended to confine the inquirer to the special subjects referred to in them, or to limit the replies to categorical answers.* The numbers within brackets refer to the corresponding articles in the 'Handbook of Folklore' (published by Nutt, 270 Strand, London), which may be consulted for advice as to the mode of collecting and the cautions to be observed.

(4) Relate any tradition as to the origin of mountains or as to giants being entombed therein.

Are there any traditions about giants or dwarfs in the district? Relate them.

Is there a story about a Blinded Giant like that of Polyphemus?

(13) Describe any ceremonies performed at certain times in connection with mountains.
(16) Relate any traditions or beliefs about caves.
(19) Are any customs performed on islands not usually inhabited? Are they used as burial places?
(25) Describe any practices of leaving small objects, articles of dress, &c., at wells.
(29) Are there spirits of rivers or streams? Give their names.
(32) Describe any practices of casting small objects, articles of dress, &c., into the rivers.
(33) Are running waters supposed not to allow criminals or evil spirits to cross them?
(39) Describe any customs at the choosing of a site for building, and relate any traditions as to the site or erection of any building.
(42) Is there a practice of sprinkling foundations with the blood of animals, a bull, or a cock?
(43) Does the building of a house cause the death of the builder?
(48, 49, 50) Relate any traditions of the sun, moon, stars.
(62) Describe the customs of fishermen at launching their boats.
(63) Give any omens believed in by fishermen.
(66) Is it unlucky to assist a drowning person?
(84) What ceremonies are performed when trees are felled?
(85) Describe any custom of placing rags and other small objects upon bushes or trees.
(86) Describe any maypole customs and dances.
(87) Describe any customs of wassailing of fruit trees.
(90) Are split trees used in divination or for the cure of disease?
(98) Describe any ceremonies used for love divination with plants or trees.
(105) Describe the garlands made and used at ceremonies.
(110) What animals are considered lucky and what unlucky to meet, come in contact with, or kill?
(132) Describe any customs in which animals are sacrificed, or driven away from house or village.
(133) Describe customs in which men dress up as animals.
(137) Give the names of the local demons, fairies, pixies, ghosts, &c. Have any of them personal proper names?
(139) Their habits, whether gregarious or solitary. Do they use special implements?
(140) Form and appearance, if beautiful or hideous, small in stature, different at different times.
(144) Character, if merry, mischievous, sulky, spiteful, industrious, stupid, easily outwitted.
(145) Occupations, music, dancing, helping mankind, carrying on mining, agricultural work.
(146) Haunts or habitations, if human dwellings, mounds, barrows, mines, forests, boggy moorlands, waters, the underworld, dolmens, stone circles.
(190) Give the details of any practices connected with the worship of the local saint.
(191) Are sacrifices or offerings made to the local saint; on what days; and when?

(192) What is the shrine of the local saint?
(210) Witchcraft. Describe minutely the ceremonies performed by the witch. What preliminary ceremony took place to protect the witch?
(294) Are charms used to find evil spirits and prevent their moving away?
(295) Are amulets, talismans, written bits of paper, gestures, &c., used to avert evil or to ensure good? If so, how; when; where?
(297) Are skulls of animals, or horses, or other objects hung up in trees to avert the evil eye and other malign influences?
(298) What methods are employed for divining future events? What omens are believed in?
(353) What superstitions are attached to women's work as such?
(356) Are women ever excluded from any occupation, ceremonies, or places?
(358) What superstitions are attached to the status of widowhood?
(366) Are particular parts of any town or village, or particular sections of any community, entirely occupied in one trade or occupation?
(368) Have they customs and superstitions peculiar to their occupation?
(369) Do they intermarry among themselves, and keep aloof from other people?
(373) Have they any processions or festivals?
(422) What parts of the body are superstitiously regarded?
(432) Are bones, nails, hair, the subject of particular customs or superstitions; and is anything done with bones when accidentally discovered?
(436) Is dressing ever considered as a special ceremonial; are omens drawn from accidents in dressing?
(452) Are any parts of the house considered sacred?
(453) Is the threshold the object of any ceremony; is it adorned with garlands; is it guarded by a horseshoe or other object?
(454) Are any ceremonies performed at the hearth; are the ashes used for divination; is the fire ever kept burning for any continuous period?
(456) Is it unlucky to give fire from the hearth to strangers always, or when?
(467) Is there any ceremony on leaving a house, or on first occupying a house?
(509) What are the chief festivals, and what the lesser festivals observed?
(515) Explain the popular belief in the object of each festival.
(516) Describe the customs and observances appertaining to each festival.
(540) When does the new year popularly begin?

State the superstitions or legends known to attach to—

(*a*) Hallowe'en.
(*b*) May Eve.
(*c*) Midsummer Day, and St. John's Eve.
(*d*) Lammas, or August 1.
(*e*) New Year's Day.
(*f*) Christmas.

} Both old and new styles.

Is there any superstition as to the first person who enters a house in the New Year? Is stress laid upon the colour of complexion and hair?

(567) What are the customs observed at the birth of children?
(588) Describe the ceremonies practised at courtship and marriage.
(623) Describe the ceremonies at death and burial.
(669) Describe any games of ball or any games with string, or other games.
(674) Describe all nursery games of children.
(686) Is there any special rule of succession to property?
(703) Is any stone or group of stones, or any ancient monument or ancient tree connected with local customs?
(706) Are any special parts of the village or town the subject of particular rights, privileges, or disabilities; do these parts bear any particular names?
(711) Describe special local modes of punishment or of lynch law.
(719) Describe special customs observed at ploughing, harrowing, sowing, manuring, haymaking, apple-gathering, corn-harvest, hemp-harvest, flax-harvest, potato-gathering, threshing, flax-picking, and hemp-picking.

The collections under this head will be digested by Professor Rhys and the representatives of the Folklore Society.

Place _____ *Name of Observer* _____

3. *Peculiarities of Dialect.*

Directions to Collectors of Dialect Tests.

1. Do not, if it can be helped, let your informant know the nature of your observations. The true dialect-speaker will not speak his dialect freely or truly unless he is unaware that his utterance is watched. In some cases persons of the middle class can afford correct information, and there is less risk in allowing them to know your purpose.

2. Observe the use of consonants. Note, for example, if *v* and *z* are used where the standard pronunciation has *f* and *s*. This is common in the south.

3. Observe very carefully the nature of the vowels. This requires practice in uttering and appreciating vowel sounds, some knowledge of phonetics, and a good ear.

4. Record all observations in *the same* standard phonetic alphabet, viz., that given in Sweet's 'Primer of Phonetics.' A few modifications in this may be made, viz., *ng* for Sweet's symbol for the sound of *ng* in *thing*; *sh* for his symbol for the *sh* in *she*; *ch* for his symbol for the *ch* in *choose*; *th* for the *th* in *thin*; *dh* for the *th* in *then*. If these modifications are used, say so. But the symbol *j* must only be used for the *y* in *you*, viz., as in German. If the sound of *j* in *just* is meant, Sweet's symbol should be used. On the whole it is far better to use no modifications at all. Sweet's symbols are no more difficult to use than any others after a very brief practice, such as every observer of phonetics must necessarily go through.

5. If you find that you are unable to record sounds according to the above scheme it is better to make *no return at all*. Incorrect returns are misleading in the highest degree, most of all such as are recorded in the ordinary spelling of literary English.

6. The chief vowel-sounds to be tested are those which occur in the following words of English origin, viz., *man, hard, name, help, meat* (spelt with *ea*), *green* (spelt with *ee*), *hill, wine, fire, soft, hole, oak* (spelt with *oa*), *cool, sun, house, day, law*, or words involving similar sounds. Also words of French origin, such as *just, master* (*a* before *s*), *grant* (*a* before *n*), *try, value, measure, bacon, pay, chair, journey, pity, beef, clear, profit, boil, roast pork, false, butcher, fruit, blue, pure, poor*, or words involving similar sounds.

The best account of these sounds, as tested for a Yorkshire dialect, is to be found in Wright's 'Dialect of Windhill' (English Dialect Society, 1892), published by Kegan Paul at 12*s*. 6*d*. Sweet's symbols are here employed throughout.

Sweet's 'Primer of Phonetics' is published by the Oxford Press at 3*s*. 6*d*.

A list of test words (of English origin) is given at p. 42 of Skeat's 'Primer of English Etymology,' published by the Oxford Press at 1*s*. 6*d*.

7. The task of collecting words which seem to be peculiarly dialectal (as to form or meaning, or both) has been performed so thoroughly that it is useless to record what has been often already recorded. See, for example, Halliwell's (or Wright's) 'Provincial Glossary' and the publications of the English Dialect Society. In many cases, however, the *pronunciation* of such words has not been noted, and may be carefully set down with great advantage.

The Rev. Professor Skeat has been kind enough to draw up the foregoing directions, and the collections under this head will be submitted to him.

Place _____ *Name of Observer* _____

4. *Monuments and other Remains of Ancient Culture.*

Plot on a map, describe, furnish photographs on sketches, and state the measurements and names (if any) of these, according to the following classification :—

Drift implements. Caves and their contents.
Stone circles. Monoliths. Lake dwellings.
Camps. Enclosures. Collections of hut circles.
Cromlechs. Cairns. Sepulchral chambers.
Barrows, describing the form, and distinguishing those which have not been opened.
Inscribed stones.
Figured stones. Stone crosses.
Castra (walled). Earthen camps.
Foundations of Roman buildings.
Cemeteries (what modes of sepulture).
Burials, inhumation or cremation.
Detailed contents of graves.

Types of fibulæ and other ornaments.

Coins. Implements and weapons, stone, bronze, or iron.

Other antiquities.

A list of place-names within the area. No modern names required.

Special note should be made of British, Roman, and Saxon interments occurring in the same field, and other signs of successive occupation.

Reference should be made to the article 'Archæology' in 'Notes and Queries on Anthropology,' p. 176.

These relate to England only. The sub-committees for other parts of the United Kingdom will prepare modified lists.

The collections under this head will be digested by Mr. Payne.

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*Place*_____ *Name of Observer*_____

5. *Historical Evidence as to Continuity of Race.*

Mention any historical events connected with the place, especially such as relate to early settlements in it or more recent incursions of alien immigrants.

State the nature of the pursuits and occupations of the inhabitants.

State if any precautions have been taken by the people to keep themselves to themselves; if the old village tenures of land have been preserved.

Has any particular form of religious belief been maintained?

Are the people constitutionally averse to change?

What are the dates of the churches and monastic or other ancient buildings or existing remains of former buildings?

Do existing buildings stand on the sites of older ones?

How far back can particular families or family names be traced?

Can any evidence of this be obtained from the manor rolls; from the parish registers; from the tythingmen's returns; from guild or corporation records?

Are particular family names common?

In what county or local history is the best description of the place to be found?

Evidences of historical continuity of customs, dress, dwellings, implements, &c., should be noted.

The collections under this head will be digested by Mr. Brabrook.

Notes Explanatory of the Schedules.

By E. SIDNEY HARTLAND, *F.S.A., Secretary of the Committee.*

The object of the Committee is to obtain a collection of authentic information relative to the population of the British Islands, with a view to determine as far as possible the racial elements of which it is composed. The high interest of the inquiry for all archæologists need not be here insisted on. A satisfactory solution of the problems involved will mean the re-writing of much of our early history; and even if we can only gain a partial insight into the real facts it will enable us to correct or to confirm many of the guesses in which historians have indulged upon data of a very meagre and often delusive character.

The methods it is proposed to adopt have regard to the physical peculiarities of the inhabitants, their mental idiosyncrasies, the material remains of their ancient culture, and their external history. In modern times great movements of population have taken place, the developments of industry and commerce have brought together into large centres natives of all parts of the country, and even foreigners, and thereby caused the mingling of many elements previously disparate. These have enormously complicated the difficulties of the inquiry. They have rendered many districts unsuitable for every purpose except the record of material remains. Scattered up and down the country, however, there are hamlets and retired places where the population has remained stationary and affected but little by the currents that have obliterated their neighbours' landmarks. To such districts as these it is proposed to direct attention. Where families have dwelt in the same village from father to son as far back as their ancestry can be traced, where the modes of life have diverged the least from those of ancient days, where pastoral and agricultural occupations have been the mainstay of a scanty folk from time immemorial, where custom and prejudice and superstition have held men bound in chains which all the restlessness of the nineteenth century has not yet completely severed, there we hope still to find sure traces of the past.

The photographic survey, which has been carried out so well at Birmingham and elsewhere, and has been initiated in our own country, will prove a most valuable aid to the wider work of the Ethnographical Survey. Photographs of the material remains of ancient culture are explicitly asked for in the schedule. In addition to them, photographs of typical inhabitants are urgently desired. Some judgment will, of course, require to be exercised in the selection of types, and a considerable amount of tact in inducing the subjects to allow themselves to be taken. It has been found effective for this purpose, as well as for that of measuring the people, that two persons should go out together, and setting up the camera in the village, or wherever they find a convenient spot, *coram populo*, they should then proceed gravely to measure and photograph one another. This will be found to interest the villagers, and some of them will gradually be persuaded to submit to the operation. A little geniality, and sometimes a mere tangible gratification of a trifling character, will hardly ever fail in accomplishing the object. The experience of observers who have taken measurements is that it becomes

extremely fascinating work as the collection increases and the results are compared.[1]

This comparison, if the subjects have been selected with judgment, and accurately measured and photographed, should enable us to determine in what proportions the blood of the various races which have from time to time invaded and occupied our soil has been transmitted to the present population of different parts of the United Kingdom. From the ancient remains in barrows and other sepulchral monuments, and from the study of the living peoples of Western Europe, the characteristics of the races in question are known with more or less certainty, and every year adds to our information concerning them. A much more complex problem, and one wherein archæologists have a more direct interest, is how far the culture of the races in question has descended to us, and how far it has been affected by intruding arts, faiths, and inventions. To solve this, appeal is made first to the historic and prehistoric monuments and other material remains, and secondly to the traditions of many kinds that linger among the peasantry. Here the first business, and that with which the practical work of the survey is immediately concerned, is the work of collection. To photograph, sketch, and accurately describe the material remains; to note and report the descriptions and drawings already made, and where they are preserved; to gather and put into handy form the folklore of each country already printed; and to collect from the surviving depositaries of tradition that which may still be found—namely, tales, sayings, customs, medical prescriptions, songs, games, riddles, superstitions, and all those scraps of traditional lore stored in rustic memories, impervious and strange to the newer lore of to-day—these are the necessary preliminaries to the study of the civilisation of our ancestors.

Archæologists have paid too exclusive attention to the material remains. They have forgotten to inquire what light may be thrown upon them by tradition. By the term tradition I do not mean simply what the people say about the monuments. Antiquaries soon found out that that was always inaccurate, and often utterly false and misleading. Hence thay have been too much inclined to despise all traditions. But tradition in the wide sense of *the whole body of the lore of the uneducated*, their customs as well as their beliefs, their doings as well as their sayings, has proved, when scientifically studied, of the greatest value for the explanation of much that we must fail to understand in the material remains of antiquity. To take a very simple instance: when we find in Gloucestershire barrows, cups, or bowls of rough pottery buried with the dead, we call them food-vessels, because we know that it is the custom among savage and barbarous nations to bury food with the dead and to make offerings at the tomb, and that this custom rests on a persuasion that the dead continue to need food and that they will be propitiated by gifts; and we further infer that the races who buried food-vessels with their dead in this country held a similar opinion. Or, to take another burial custom: General Pitt-Rivers reported last year to the British As-

[1] The Ethnographical Survey Committee has a few sets of instruments for taking the measurements, which can be placed temporarily at the disposal of the local committee. Perhaps I may here also express the opinion that if the personal photographs and measurements called for expenditure beyond what could be met by local enthusiasm, the Committee might not be indisposed to contribute by way of a small payment for each photograph and set of measurements.

sociation that he had found in excavations at Cranborne Chase bodies buried without the head. If we were ignorant of the practices of other races we should be at a loss to account for such interments. As it is, we ask ourselves whether these bodies are those of strangers whose heads have been sent back to their own land, or their own tribe, in order to be united in one general cemetery with their own people; or whether the heads were cut off and preserved by their immediate relatives and brought into the circle at their festive gatherings to share the periodical solemnities of the clan. Both these are savage modes of dealing with the dead, one of which, indeed, left traces in Roman civilisation at its highest development. The knowledge of them puts us upon inquiry as to other burials of the prehistoric inhabitants of this country, which may help us in reconstructing their worship and their creed. I for one do not despair of recovering, by careful comparison of the relics preserved to us in the ancient monuments with the folklore of the existing peasantry and of races in other parts of the earth, at least the outlines of the beliefs of our remote predecessors.

Any such conclusions, however, must be founded on the essential unity that science has, during the last thirty years, unveiled to us in human thought and human institutions. This unity has disguised itself in forms as diverse as the nationalities of men. And when we have succeeded in piecing together the skeleton of our predecessors' civilisation, material and intellectual, we are confronted by the further inquiries: What were the specific distinctions of their culture? and How was it influenced by those of their neighbours or of their conquerors? This is a question only to be determined, if at all, by the examination of the folklore of the country. We may assume that the physical measurements, descriptions, and portraits of the present inhabitants will establish our relationship to some of the peoples whose remains we find beneath our feet. And it will be reasonable to believe that, though there has been a communication from other peoples of their traditions, yet that the broad foundation of our folklore is derived from our forefathers and predecessors in our own land. In Gloucestershire itself we have strong evidence of the persistence of tradition. Bisley Church is said to have been originally intended to be built several miles off, 'but the Devil every night removed the stones, and the architect was obliged at last to build it where it now stands.' This is, of course, a common tradition. The peculiarity of the case is that at Bisley its meaning has been discovered. The spot where, we are told, 'the church ought to have been built was occupied formerly by a Roman villa;' and when the church was restored some years ago 'portions of the materials of that villa were found embedded in the church walls, including the altars of the Penates, which are now, however, removed to the British Museum.'[1] Here, as Sir John Dorington said, addressing this Society some years ago at Stroud, is a tradition which has been handed down for fifteen or sixteen hundred years. This is in our own country, and it may be thought hard to beat such a record. But at Mold, in Flintshire, there is evidence of a tradition which must have been handed down from the prehistoric iron age—that is to say, for more than two thousand years. A cairn stood there, called the *Bryn-yr-Ellyllon*, the Hill of the Fairies. It was believed to be haunted; a spectre clad in golden armour had been

[1] *Gloucestershire N. & Q.* vol. i. p. 390 quoting an article in the *Building News*. See also Sir John Dorington's Presidential Address, *Trans. B. & G. Arch. Soc.* vol. v. p. 7.

seen to enter it. That this story was current before the mound was opened is a fact beyond dispute. In 1832 the cairn was explored. Three hundred cartloads of stones were removed, and beneath them was found a skeleton 'laid at full length, wearing a corslet of beautifully wrought gold, which had been placed on a lining of bronze.' The corslet in question is of Etruscan workmanship, and is now, I believe, to be seen in the British Museum.[1]

Examples like these—and they stand by no means alone—inspire confidence in the permanence of what seems so fleeting and evanescent. Folklore is, in fact, like pottery, the most delicate, the most fragile of human productions; yet it is precisely these productions which prove more durable than solid and substantial fabrics, and outlast the wreck of empires, a witness to the latest posterity of the culture of earlier and ruder times.

But if these traditions have thus been preserved for centuries and even millenniums, they have been modified—nay, transformed—in the process. It is not the bare fact which has been transmitted from generation to generation, but the fact seen through the distorting medium of the popular imagination. This is a characteristic of all merely oral records of an actual event; and this it is which everywhere renders tradition, taken literally, so untrustworthy, so misleading a witness to fact. The same law, however, does not apply to every species of tradition. Some species fall within the lines of the popular imagination; and it is then not a distorting but a conservative force. The essential identity of so many stories, customs and superstitions throughout the world is a sufficient proof of this, on which I have no space to dwell. But their essential identity is overlaid with external differences due to local surroundings, racial peculiarities, higher or lower planes of civilisation. There is a charming story told in South Wales of a lady who came out of a lake at the foot of one of the Carmarthenshire mountains and married a youth in the neighbourhood, and who afterwards, offended with her husband, quitted his dwelling for ever and returned to her watery abode. In the Shetland Islands the tale is told of a seal which cast its skin and appeared as a woman. A man of the Isle of Unst possessed himself of the seal-skin and thus captured and married her. She lived with him until one day she recovered the skin, resumed her seal-shape and plunged into the sea, never more to return. In Croatia the damsel is a wolf whose wolf-skin a soldier steals. In the *Arabian Nights* she is a *jinn* wearing the feather-plumage of a bird, apparently assumed simply for the purpose of flight. In all these cases the variations are produced by causes easily assigned.

The specific distinctions of a nation's culture are not necessarily limited to changes of traditions which it may have borrowed from its neighbours or inherited from a common stock. It may conceivably develop traditions peculiar to itself. This is a subject hardly yet investigated by students of folklore. Their labours have hitherto been chiefly confined to establishing the identity underlying divergent forms of tradition and explaining the meaning of practices and beliefs by comparison of the folklore of distant races at different stages of evolution. But there are not wanting those who are turning their attention to a province as yet unconquered, and indeed almost undiscovered. Even if they only succeed in establishing a negative, if they show that all traditions supposed to be peculiar

[1] Boyd Dawkins, *Early Man in Britain*, p. 431, citing *Archæologia* and *Arch. Cambrensis*.

have counterparts elsewhere, they will have rendered a signal service to science, and produced incontrovertible testimony of the unity of the human mind and the unintermittent force of the laws which govern it.

Alike for the purpose of ascertaining the specific distinctions of culture and the influences of neighbouring nations and neighbouring civilisations, an accumulation of facts is the prime requisite. If we have reason to believe in the persistence of tradition, we shall have confidence that relics will be discovered in our midst of the faith and institutions of our remoter ancestors; and, in accordance as we venerate antiquity or desire to preserve what remains of the past, we shall hasten to collect them. Nor can we be too quick in so doing. The blood of our forefathers is a permanent inheritance, which it would take many generations and a large intermingling of foreigners seriously to dilute, much less to destroy. But tradition is rapidly dying. It is dwindling away before the influences of modern civilisation. Formerly, when the rural districts were isolated, when news travelled slowly and nobody thought of leaving his home save to go to the nearest market, and that not too often, when education did not exist for the peasantry and the landowners had scarcely more than a bowing acquaintance with it, the talk by the fireside on winter evenings was of the business of the day—the tilling, the crops, the kine. Or it was the gossip and small scandals interesting to such a community, or reminiscences by the elders of the past. Thence it would easily glide into tales and superstitions. And we know that these tales and superstitions were, in fact, the staple of conversation among our fathers and generally throughout the West of Europe, to go no further afield, down to a very recent period; and they still are in many districts. In England, however, railways, newspapers, elementary education, politics, and the industrial movements which have developed during the present century have changed the ancient modes of life; and the old traditions are fading out of memory. The generation that held them is fast passing away. The younger generation has never cared to learn them; though, of course, many of the minor superstitions and sayings have still a considerable measure of power, especially in the shape of folk-medicine and prescriptions for luck. We must make haste, therefore, if we desire to add to the scanty information on record concerning English folklore.

As a starting-point for the collection of Gloucestershire folklore I put together, a year or two ago, the folklore in Atkyns, Rudder, and the first four volumes of *Gloucestershire Notes and Queries*; and it was printed by the Folklore Society and issued as a pamphlet.[1] Other works remain to be searched; and it is probable that a good deal more may be found already in print, if some who are interested in the antiquities of the country will undertake the not very arduous, but very necessary, labour of collection. When all is gathered, however, it will only be a small part of what must have existed at no distant date—if not of what still exists, awaiting diligent inquiry among living men and women. How to set about the inquiry is a question that must be left very much to the individual inquirer to answer. Valuable practical hints are given in the *Handbook of Folklore*, a small volume that may be bought for half-a-crown and carried in the pocket. Confidence between the collector and those from whom he is seeking information is the prime necessity. Keep your notebook far in

[1] *County Folklore. Printed Extracts—No.* 1, *Gloucestershire.* London: D. Nutt, 1892. 1*s.*

the background, and beware of letting the peasant know the object of your curiosity, or even of allowing him to see that you are curious. Above all, avoid leading questions. If you are looking for tales, tell a tale yourself. Do anything to establish a feeling of friendly sympathy. Never laugh at your friend's superstitions—not even if he laugh at them himself; for he will not open his heart to you if he suspect you of despising them.

There is one other division of the schedule to which I have not yet referred. The Dialect is perishing as rapidly as the folklore; it is being overwhelmed by the same foes. Peculiarities of dialect are due partly to physical, partly to mental, causes. From either point of view they are of interest to the investigator of antiquities. Hence their inclusion among the subjects of the Ethnographical Survey. Nobody who has once understood how much of history is often wrapped up in a single word can fail to perceive the importance of a study of dialect, or how largely it may contribute to the determination of the origin of a given population. 'The reduction of dialect into writing requires accuracy to distinguish the niceties of pronunciation, and some practice to set them down; but a little experience will overcome most difficulties, which, after all, are not great. It is believed that most of the words—as distinguished from their pronunciation—in use have been recorded in the publications of the English Dialect Society or elsewhere. But it is better to record them again than to leave them unrecorded. Nor should it be forgotten in this connection that a word often bears a different shade of meaning in one place from what it bears in another. In recording any words, care should therefore be taken to seize not only the exact sound, but the exact signification, if it be desired to make a real contribution towards the history of the country, or the history of the language. Of the method of collection and transcription it is needless to add to the directions in the schedule.

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